

THE MISSIONARY WEEKLY.

"SOW BESIDE ALL WATERS."

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Missionary Field.

BY NEIL MCLEOD.

MEDICAL MISSIONS.—The work of the skillful physician has come to be regarded as most helpful, if not indispensable, in missions to the heathen. Every mission should have a physician among its forces. What a field for the highest and noblest Christian service, for God and men, is open here to the hundreds of our Christian men in the medical profession! All our missions should be speedily re-enforced from their ranks. With their profession of medicine, and their profession of faith, they can heal the diseased body and the sin-sick soul. They can have access to many that none other can reach.

In an article on this subject in the *Sunday School Times*, Prof. George E. Post, M. D., of Beirut, Syria, gives some valuable thoughts from which I make a few extracts.

He says: "It is the purpose of this article to give a few illustrations from the life of the writer, to show how medical knowledge and service give an introduction to personal influence, break down barriers of sect and custom and open the way to the entrance of the gospel."

"If it be true that medical care of the sick is a powerful adjunct to the preaching of Christianity in the West, it is doubly so in the East. The very name of the physician is the summing up of the ideal of wisdom. The doctor is a *hakeem*, a 'wise man,' one in whom wisdom is not so much a thing of culture as an endowment, an intuition. The Arabic proverb says that 'the science of the body is before the science of religion.' The doctor may absolve even from the feast of Ramadan, or from the sacred duty of pilgrimage. To the doctor the face veiled to all others is disclosed, and the inmost thoughts and hopes and fears of woman are given to him in the confidence born of kindness and skill."

He gives several incidents from his own practice in illustration of these facts, showing how what began by the ministry to the body resulted in winning the soul to Christ.

He says: "The medical man can enter, by invitation, doors that would be slammed in the face of any other missionary."

I commend this subject to the careful thought of our young men that are preparing themselves for the practice of medicine. Take this endowment and serve God and bless mankind with it, in a way that no other man is so well fitted to do. We need the "practicing" missionary along with the preaching missionary. And these miserable people are as ignorant of the way of health, often, as they are of the way of salvation.

The action of the C. W. B. M. in establishing a medical mission in India is a step in the right direction. They have sent two young ladies, Drs. Baldwin and Merrill, whom I know will be joyfully welcomed by our missionaries in that land. This reinforcement will add greatly to the effectiveness and influence of the mission. The Foreign Society should send a skillful man out and they would be then pretty well equipped in this department. And they will do this as soon as the man and the money are found. And let us not forget that every enlargement of this great work demands that our hearts be enlarged, and our liberality greatly increased. Help those women. Sustain those missionaries that have gone forth in our stead. The work is ours and God's, and they are our servants for Christ's sake.

Japan has 225 native churches, seventy-three of which are self-supporting. Japanese Christians gave last year \$41,000 for educational and religious objects. A few gentlemen subscribed \$31,000 to endow a school of the American Board so as to make it a Christian university.

Japanese converts to Christianity are liberal according to their means, having contributed over \$40,000 in a year for the spread of the Christian religion in Japan.

The fact that the number of converts in China has more than doubled within ten years, and now exceeds 30,000, is proof that Christian work is eminently successful there, and should act as a stimulus to more abundant labors.

A year ago some of the members of the Franklin Avenue church, Cleveland, O., agreed to contribute one cent a day for missions. They have sent the Foreign Society \$100, and have sent generous sums elsewhere. A cent a day is not a large offering, but a number of such offerings amount to a handsome sum in a year.

Cannot many others go and do likewise? How many cents a day do "some of the members" of our churches everywhere spend for cigars and tobacco? Is it not as easy to give the like amount per day to the cause of Christ if we have the same love for it?

A German authority gives the following as the religious statistics of the world:

Christians—Catholics, 190,000,000; Protestants, 108,000,000; Greek Christians, 80,000,000; other Churches, 16,000,000. Total, 393,000,000.

Non-Christians—Jews, 7,000,000; Mohammedans, 85,000,000; Buddhists, 500,000,000; Hindus, 190,000,000; heathen, 280,000,000. Total, 1,062,000,000.

This makes 30 per cent. of the earth's population Christian, of whom less than one-half are Roman Catholics.—*Dr. J. H. W. Stuckenburg, in Homiletic Review.*

Letter From Boston.

BY W. H. ROGERS.

Our meeting at Poestenkill, of two weeks' continuance, closed last night—all too soon; but circumstances demand the writer's return to the home field, and circumstances prevent Bro. Moot, the pastor, from going on with the meeting. Eight baptisms are the immediate result, not so many as the good audiences warranted, and the excellent attention and good interest promised. The meeting has been a delightful and most inspiring change from my regular pastorate. My faith is stronger, and some of the richest spiritual experiences of my life have been connected with this meeting. The Bible is more than ever to me a dear old book—a marvellous book, not only as a revelation from God, but much more as a revelation of God. It reveals God to me so plainly, so simply, so tenderly in all those figures and similes that represent Him as a Father so gracious, so wise, so strong, so loving. It puts God in such an attitude to the human race as it would seem to make it impossible that the human race should not love and trust Him. Consider for a moment the various attitudes in which God stands toward man as God is represented in the Bible. First: As a tender father holding his dear little child in his strong arms. The eternal God is thy refuge, and underneath are the everlasting arms. Deut. xxxiii: 27.

How gentle and wise and constant is a true nurse at the sick bed, especially if that nurse be a mother, a friend. But it is in such an attitude that God is represented as bearing toward sinful man—sin-sick man. The Lord will strengthen him upon a bed of languishing; thou wilt make all his bed in sickness. Psa. xli: 3. You may sometimes have seen a mother place her left hand under the head of her child, her sick child perchance, and with her right hand embrace that child. How ineffably tender, how inexpressibly beautiful is the picture. And yet it is in precisely such an attitude that God comes to man as God is represented in the Bi-

ble. His left hand is under my head and his right hand doth embrace me. Song of Sol. ii: 6. A child cries for grief. A mother pitifully, lovingly takes from her pocket her handkerchief and wipes the falling tears with soothing words. So God wipes the tears from the eyes of his children. Rev. vii: 17. Ah! we not only fail to see the gracious tenderness of our God, but we, professing Christians as we are, sometimes rule him out of our hearts, rule him out of nature practically, and so rule God out of his own universe. We do this when we talk about the laws of nature to the too great ignoring of the God of nature. We talk about the natural process whence comes the rain. "He watereth the hills from His chambers" is the way the Psalmist puts it. "He causeth the grass to grow."

Scientists are busy with their explanations of the earthquake. The Psalmist says: "He looketh upon the earth and it trembleth. We get sick and if we get well again we enlarge upon the wonderful efficacy of our remedies or the amazing skill of our physician. But, says the Psalmist, He healeth us of our diseases and crowneth us with loving kindness and tender mercies. But if we die our friends perambulate together and preambulate as follows: "Whereas, in the good providence of God, etc." And so it comes that we give the doctors credit for all the healing and charge God with all the killing. Better no God than such a God.

But did I say the Bible has come nearer to my heart during this meeting? Yea! Yea! rather it is the Christ of the Bible. A good brother once asked me if I believed the Bible to be an infallible book. I immediately responded that the Bible reveals to me an infallible Christ—an answer which it seems to me refutes very much of the so-called "Higher Criticism." Christ is the revelation of God; God in human form; God in the likeness of human flesh. Oh, it was wonderful! And in the likeness of sinful flesh!! Passing wonder!! Let "thrones celestial ceaseless sing; To prostrate angels an amazing scene, And shall not praise be thine? Not human praise? While heaven's high hosts on hallelujahs live!"

"Oh, may I breathe no longer than I breathe My soul in praise to Him who gave my soul?" And who redeemed my soul.

While here at Poestenkill I have seen some of the triumphs of this wondrous grace. Last week I wrote of a family of eleven children, all in Christ, sons-in-law and all, with one exception, and grand-children also, so far as they are of sufficient age. Perhaps I gave Bro. Moody more too much credit, but I am sure I did Sister Moody too little credit. It was as is the case with our forefathers, who are not cherished too highly, but our foremothers are not duly honored. After all our glorious civilization is giving us a somewhat emasculated and effeminate race. There seems some truth in the old saying: "Every generation grows weaker and wiser." But men do not grow weaker while feeding upon the wisdom that is from above, that is pure and peaceable, etc. They grow stronger on that wisdom and they weaken on the wisdom that is from beneath—earthly, sensual, devilish. So you see whether you grow stronger or weaker depends upon what sort of wisdom you feed—that from above or that which is from beneath.

Then there is another brother here who has demonstrated the strength of the wisdom that is from above. Eighteen years ago he came to this country and had just one shilling in his pocket when he landed in Troy, his wife and ten children still in England. I refer to Bro. Dabson, who went to work, and in about six months' time he had sent more than two hundred dollars back to England that his family might follow him. Well, what has Bro. Dabson done these eighteen years? In the first place he has, through the grace of God which he has accepted in Jesus Christ, conquered an appetite for strong

drink which again and again had laid him in the gutter. He has borne a part in the church of God, and his six living children are also Christians, respected and respectable in church and society. Some of the daughters have captivated the hearts of noble young men, who have become their husbands.

Bro. Dabson has made himself the owner of a nice home, which is furnished in some respects more nicely than the writer can boast of his own home. I congratulate him with all my heart. He has such a competency that he is not obliged to work winters, but he does not drink winters either, thank God.

That's the sort of immigrants we want. There is room for hosts of them. Such men as Bro. Dabson do not talk of hard times. But I have a notion that our country ought to develop such a Christian atmosphere as would breathe the breath of life into all our immigrants, even the lowest of them. True Christianity will make something of them and make room for them. It was Dr. Lorimer who said: "We say 'what a good time we would have if the foreigners would not come among us.' But Dr. Lorimer added: 'We had better say 'what a good time we would have if we would do our duty by them.'"

I have just space to speak of our good Sister Miller, who night after night comes with her husband and three children, a distance of five miles, to attend this meeting. And of Sister Rackard, who, on several cold nights, drove three miles all alone.

One word more. During these meetings I have been exceedingly happy in the royal hospitality of Bro. Howard Holcomb and his wife—pillars in the Church of God.

In the Right Direction.

BY J. M. TRIBLE.

The deplorable division of the church into so many hostile and rival sects hampers its work and hinders its success in all directions. It is a hopeful sign that leading men in all sects not only perceive this evil and lament it, but are casting about earnestly for some practical remedy. Yet these are still a very small minority. The majority of the priests, if not of the people, prefer division, with all its scandalous and pernicious results, to any settlement of our difference which may involve a surrender not of their principles, but of their pretensions. The matter of adjusting these differences, so far as they relate to the work of church extension, came in for a very vigorous and masterly discussion, for the most part, in the late meeting of the Episcopal Church Congress in Buffalo. A great variety, and even contrariety, of views were developed by the discussion, but the greatest courtesy as well as candor prevailed on both sides. Rev. Fredrick Palmer, of Andover, Mass., proposed that in the settlement of our western territory the leading Protestant churches of the land should combine through representatives and submit to the new village some such proposition as this: "For whichever religious denomination you will first raise \$2,000 the church extension board of that denomination will add \$2,000 more from its extension fund, and will thus aid you in building one church; and other denominations represented in this league will pledge themselves not to build a church in your village for three years or until the population of the village has been doubled." In this way the people would decide by the money which they raise whether they prefer a Baptist, Methodist or Episcopal church. At the close of three years, or when the population is doubled, Mr. Palmer thought that the proposition could be renewed. He thus proposed a plan of Christian co-operation by which we could save ourselves from the sad spectacle of building seven or eight churches for 500 people and entering into a system of worldly competition in every

village in the land. The money thus saved could be sent to the vast peoples of the earth who have never heard of Christ.

The Rev. Mr. Roulmaniere, of Rhode Island, told of several villages of a thousand inhabitants each, in which, under the Christian League of R. I., only one church is maintained. The arrangement has worked admirably; and in only one case have the terms of the agreement been violated; and in that case he was sorry to add the offender was an Episcopal church.

Upon the other hand Bishops Whipple and Talbot affirmed that if a village of 500 inhabitants had seventeen other buildings of different denominations they would have no hesitancy in entering it and establishing the true church, provided there was a reasonable prospect of maintaining their organization. It was evident, however, that the more liberal views of Mr. Palmer had a considerable approval in the Congress and a still larger and warmer support in the audience generally. This plan of letting the people of the new community decide whether they will have more churches than they can support and granting them the right to choose which one of the many denominational candidates for their support they will favor is not without serious objections, but its tendency is encouraging. Surely almost any plan is better than the fierce competition which seeks to support so many sects in every community that vital and practical religion has small hope of success in any. At least such a plan recognizes that if denominationalism is not the cause of sectarianism, it is certainly its greatest occasion and opportunity.

General News Items.

Jacob Torne, a native of Port Deposit, Md., has given half a million dollars to found a non-sectarian seminary in his native town. One of the features of the seminary will be the industrial training of children. He began a very poor boy, but removed to Washington, D. C., and has become one of her wealthiest bankers and lumber merchants. —In the House of Representatives on Monday Mr. Lawler, of Illinois, introduced a bill providing for dropping the final *ue, me, e, and te* from such words as *epilogue, programme, hypocrite, and coquette*, and for substituting *f for ph* in such words as *phantom*. —Congressman Burns, of Missouri, died in Washington January 24th. —The Berlin correspondents of the *Paris Figaro* and *National* have been expelled from Germany. —The London Radicals intend to organize an immense mass-meeting in the Hyde Park to demand the release of Mr. Edward Harrington from Tullamore. —At Crosson, Saxony, Sunday night, a man named Rudolph and his family, consisting of six persons, were suffocated to death by the escape of coal gas from a defective stove. —In consequence of the victory of Gen. Boulanger in Sunday's election, the Ministry tendered their resignations this morning, but President Carnot declined to accept them. —Some miscreants opened a switch near Mizah, three miles south of Reedsville, N. C., on Saturday night and wrecked the northern bound freight train. The train caught fire and was entirely destroyed. Fireman Adams and Brakeman Lee were killed in the wreck. It is believed that it was intended to wreck the fast passenger train which was about an hour behind the freight. —King Milan, of Serbia, offers to abdicate if the German government will guarantee him an income of \$90,000 a year. —Senator Morrill, who will be 79 years old in April, attends to his senatorial duties with as much enthusiasm as his colleagues of fewer years. —The stamp collection of M. Ferrari, son of the late Duchesse of Galliera, contains about 2,000,000 specimens, and has a market value of \$125,000. —There is a rumor afloat in London artistic circles that Mr.

Surgent, the American painter, is to be chosen an associate of the Royal academy. —Prince Bismarck's son William will enter upon his duties as president of Hanover on Feb. 15. —Park Place, Centralia, and all the Lehigh and individual colliers in the Shenandoah, Penn., region have shut down, owing to the markets being overstocked with coal. About 4,000 men are thrown out. —Colonel W. H. Chilton, who has been for fifteen years commercial editor of the *Courier-Journal*, has been adjudged insane. His mind has been rapidly failing for two weeks past. —The principal cashier of the National Bank Agency at Bologna has absconded. He embezzled \$180,000. —A dispatch from Wichita, Kan., says: General Myers has been ordered by the Governor to Gray county, the scene of the recent county-seat war. A telegram from Lieutenant Thorp, in charge of the militia there, says that the people of the two conflicting towns—Ingalls and Cimarron—are daily in receipt of arms and ammunition, and that the day upon which he reported six boxes of Winchester had been received from Kansas city. No one is allowed to enter or leave either of the towns without giving an account of himself. —The New York *World's* correspondent in Samoa, John C. Klein, who has been accused of leading Mataafa's troops, but who, in his last dispatch to that paper, denies this charge, throws a very clear light on the situation there. He says that three commercial companies—one German, another English, another American—are responsible for the trouble. Greedily acquiring lands, they have found it to their interest to foment strife among the natives in order to produce a demand for arms and ammunition, which are furnished in exchange for valuable and productive lands. If Mr. Klein's testimony is trustworthy, and it seems to be a plain, unvarnished story, the German consul and German naval officers have wreaked vengeance on the rightful King of Samoa with contempt for the rights of other nations. If England chooses to submit to such indignities it is certain that the United States will not. The United States should ask for redress, and if it is not promptly given it should be taken. No war-like demonstration should be made till every effort has been made to secure a peaceful settlement. But it should be well understood in the beginning that this Government cannot be insulted with impunity, and unless just reparation is made it will defend its national honor with all its might. —Bishop Hurst says that 8,000,000 people in Mexico have never seen a copy of the Bible. —A New York paper says the clerical famine is as come. It says there are clergymen of every denomination hanging around in that city vainly trying to secure a city or suburban church, and eking out a miserable existence by supply duty. Ask any of those men to go to Texas or Colorado or Montana or Dakota to take charge of a promising church in a growing town and they will indignantly refuse it. Nor need they go even to the far West. In Illinois alone there are at the present moment 50 churches seeking in vain for pastors, and in the same State there are more than 500,000 people without religious instruction of any kind. In the center of the State there is a district comprising seven large villages with not a Protestant church nor a Protestant service in the whole district. —Albert Battison, of the British war-ship *Impregnable*, has just been given the Stanhope gold medal, the highest honor of the Royal Humane Society. Battison rescued a young girl who had broken through the ice on a pond and disappeared. He went out on the ice, dived under it, grabbed the girl, and took the chance of breaking the ice with his head as he came to the surface. He was successful. His feat was a remarkable one, as the water was very deep and cold.

The Shepherd's Vision.

BY LYMAN WHITNEY ALLEN.

Stars shown over the far Judean plains
with a clear, sweet light;
Wind blew under the stars a psalm out
from the verge of night.

Shepherds lay on the up-land meadows,
watching their drowsy sheep.
While the moon, with its shadow covered
the town asleep.

On a sudden a swift light, streaming,
spread o'er the Eastern sky—
Stood a vision of splendor, beaming,
winged, and white, and high.

All aghast, the watchers, starting,
turned them about to flee,
But the lips of the angel, parting, uttered
in sweetest key:

Lo! I bring to you tidings glorious;
hearken ye unto them;
Sent from Heaven, the Christ victorious
slumbers in Bethlehem.

This shall be for a sign decreeing,
wrapped in his swaddling fleece;
Ye shall find, in a manger lying, Jesus,
the Prince of Peace.

Sweep on sweep of white crests and pinions
shone in the starry sky;
Angels crowded the night's dominions
that the fair night did die.

Whiter, whiter with widening splendor
shook all the light more strong;
Sweeter, sweeter in accents tender, burst
forth the angel's song,

Till the psalms of praise in Heaven mingled
their glad refrain;
Glory, glory, to God be given peace and
good will to men!

Slowly out from the shepherd's vision
faded the heavenly throng;
Slowly out from the light elysian drifted
the angels' song.

Still the psalms from earth and Heaven
sound with their glad refrain,
Glory! glory, for Christ has given, peace
and good will to men!

SERMON.**Reforms.**

[The following address was delivered by John Brandt in the Congregational church of San Diego, Cal., during the week of prayer.]

Genuine reform is the battle of heaven against hell; eternity against time; God against Satan, and right against wrong. "It is eternal truth marching on." It is the triumphant change from worse to better. It is hoary with age, starting far back in the garden of Eden. Noah preached reform to the Antediluvians. Moses and Joshua cried to the children of Israel to come over on the side of truth and God. Jeremiah and Daniel told the kings and their subjects to break off from unrighteousness, to do well and to have mercy. John the Baptist, the Savior and the apostles came preaching a change of character and conduct. Luther, Knox, Wycliffe and others preached religious reformation. For years Columbus toiled to bring about reform in geography. For years Wilberforce toiled to make England see that the slave traffic was wrong. For years Galileo and Newton toiled to teach correct theories in reference to the stars. For years Bacon and Locke struggled to reform the old philosophy of Aristotle. Stephenson, Watts, Morse and Edison have introduced reform into the commercial world.

Thus we see reform is the conflict between right and wrong. It is the defence of the principles of truth, honesty, temperance, liberty, progress and love. It has overturned thrones, snapped asunder fetters, given liberty to slaves, opportunities to the poor, comfort to the forlorn, hope to the despondent, knowledge to the ignorant, and light to those in darkness. To-day there are reforms going on in government, in science, in art, in commerce, in morals, in religion and in every field of thought and activity. The temperance reformation is perhaps the greatest of the day.

Should there be an abolition of the manufacture, importation, sale and use of intoxicating drinks as a beverage? There are in the United States over 225,000 liquor manufacturers and dealers, besides their clerks, accountants, trustees and other laborers, making a total of over 500,000 engaged in the business. Their saloons, allowing 20 feet to a house, would make three rows of houses from San Diego to San Francisco—a line of houses over 1,200 miles long. There are in the United States about 6,000,000 moderate drinkers, over 600,000 confirmed drunkards, and 75,000 drunkards die annually. The amount of capital invested in the traffic in this country is over \$900,000,000. In Califor-

nia we have one saloon to every 37 voters. In Kansas one saloon to every 224 voters, and in the States east of the Rockies an average of one saloon to every 109 voters. In the Territories and States of the Rocky Mountains and Pacific slope one saloon to every 43 voters. In San Diego we have about 150 saloons, 500 engaged in the business, 200 drunkards and about 2,000 moderate drinkers.

Akin to the saloon business is the opium traffic. In 1870 there was imported into the United States 90,000 pounds of opium, and in 1880 553,000 pounds, an increase of over six-fold in ten years—a wide and increasing traffic. The use of opium is equally as damaging as the use of alcohol. Hand in hand with the use of opium and liquor as a beverage go the houses of ill-fame. There are as many women in the United States in dens of iniquity as there are men engaged in the liquor and opium traffic.

Associated with these evils is the distribution of obscene literature, blood-and-thunder stories, police gazettes, French and coarse novels. Another associate of these evils is the sale and use of vile, lewd, indecent pictures. In California there was one photographer found who had in his possession over 100 negatives from which thousands of pictures had been made and sold to debauch our young men and women. As a natural consequence of these evils we have the desecration of the Lord's-day. Excursions, sports, revellings, trading, getting gain and carousing on the Lord's-day are doing much to injure the health and morals of our land. Social impurities, balls, low theatres, disrespectful parties, immodest scenes and conduct in the homes, profane language, licentious fashions are all sins which, for the most part, crop out from the patrons of saloons and the other resorts of vice.

What are the tendencies of these evils? One tendency is to breed and increase crime. In 1850 there was one criminal to every 3,448 persons; to-day there is one criminal to every 800 persons—a rapid increase of crime. Examine all history, ask all honest judges, jailors, wardens of penitentiaries, the chief cause of crime. They will tell you that the chief causes of arson, theft, etc., are traceable to the saloon. Our own statistics give the use of rum as the cause for three-fourths of all the crime committed in this country. Another tendency is to create extreme poverty on the one hand, and extreme wealth on the other—two of our country's greatest dangers. Who hath poverty and want? The drunkard and vicious. When the public become poor there are others who are taking advantage and are becoming wealthy. And riches bring temptations to luxury, covetousness, pride and indifference. Labor organizations all testify that the use of rum is the chief cause of the poverty of American workingmen.

Another tendency is to corrupt our politics. The dealers in these abominable trades have active organizations and agents who are continually at work, making presents, passing compliments, bestowing honors, giving money, buying and selling votes. They bribe votes, corrupt the ballot-box, dishonor our statesmen and elect many of our officers.

Another tendency is to bring on disease. Those who indulge in those vices are mostly diseased as well as corrupt. The tendency of all of these vices is to welcome epidemics, import pestilence, feed the apoplectic and paralytic affections, nurse the gout, encourage rheumatism and destroy the very germs of life.

Another tendency is to foster infidelity and anarchism, which means away with government, away with the home, away with the dear and sacred ties of marriage and away with the churches and Bible! All who are engaged in these vices are without God in the world, without comfort in their distress, without pardon for their sins and without hope in death.

Another tendency is to impede the progress of the gospel. They are antagonistic to all the workings of the church.

The gospel proclaims temperance, truth, honesty, love, purity and virtue. Vices favor and foster cruelty, injustice, hatred, variance and strife. They make fathers fends, wives widows, children orphans. They destroy

the virtue of girlhood, blast the character of young men, cut down manhood in its strength and age in its weakness. They take no part in Sunday-schools, in prayer-meetings, in conventions, in missionary societies. They are opposed to evangelists, ministers, deacons and elders. They are opposed to the Bible, to Christ, to God and to Heaven. They precipitate in eternal ruin. No drunkard can inherit the kingdom of Heaven. Without are dogs and sorcerers and whoremongers and the abominable and, whosever loveth and maketh a lie. The wages of sin is death.

How lessen these evils? How meet and overcome these vices? How win these vicious to Christ? Our editors must use the "winged encyclopædia" to aid in shaping and moulding public opinions against these evils. The schools and colleges must educate and instill the principles of temperance, truth and sobriety into the minds of their pupils. Public sentiment must be corrected. Voters must elect legislators who will enact and enforce laws which will check, control and abolish these vices.

The church must arouse herself and to the conflict. She must be a union in this work. Her strength will be in her united efforts. She must not wait for the papers, the schools and government, but she must arise and march in the front ranks in this battle for temperance. She must do more praying and working. Communing with God, earnest and persistent work will enlist ourselves with God and that will give us the victory. If God be for us who can be against us?

We must use God's word for our guide, reference and sword. And that word teaches us how wine biteth like a serpent and stingeth like an adder. It teaches that the drunkard and vicious have woe and sorrow, contentions, babblings, redness of eyes and heaviness of heart. It teaches us that woe will come upon the rum-seller, and that the drunkard shall be consumed as stubble, and that the vicious and wicked shall be driven away in their wickedness to destruction. These things are true and being true and knowing of the great and precious salvation and pardon in Christ. Let us proclaim from the pulpit, from the pen, from our homes, from our business houses and from every tower righteousness, temperance and judgment to come. Let us proclaim these glad tidings to our officers and our citizens until Christ shall come and crown our efforts with an eternal victory.

Studies in Sacred History.

BY M. B. RYAN.

MAKING THE MAN FOR THE HOME.

"And God created man in his own image, in the image of God created he him; male and female created he them."
—Gen. i. 27.

Creation was not complete until man appeared. Without an intelligent, responsible being, the physical universe was a pyramid without an apex, a house without a tenant, a realm without a king. Here was wealth, with no hand to develop it; beauty, with no eye to see it; harmony, with no ear to hear it. This "home" must have an inmate, and this domain a monarch; and so man was brought forth, at once the climax and the glory of the creative process.

Man was first of all perfectly adapted to the world in which he was placed. He who made the home for the man, made the man for the home; and he gave man the capacity to enjoy his home. He made man out of the dust of the earth. This gave man a relationship to, and an affinity with the earth and all earthly things. And in that earthly framework were placed the members, which, when animated by the soul within, adapted man perfectly to his surroundings. Here were the feet to carry him hither and thither over his domain; the hands with which to take the provisions of nature and manipulate them for his own use; the eyes with which to behold the beauties of his earthly home; the ears with which to hear its melodies; the sense of smell with which to enjoy the fragrance which everywhere pervaded it; the sense of taste with which to enjoy the flavors of its products; the power of speech by which to name and describe the objects

about him. In a word, man was perfectly equipped with the means necessary to bring him into closest sympathy with all the works of God by which his home had been so lavishly furnished.

But man was made in the image of God. When he had been framed of the dust of the earth, God breathed into his nostrils the breath of life, and man became a living soul. This "breath of life" made man what nothing else in the physical universe was, an image of the Creator. It made him like God in his moral nature. And this did not simply mean that man was holy like God; it meant, also, that man had powers akin to God's. God was an intelligence; so was man. God could feel the emotions and passions of an intelligent moral being, love, wrath, joy, anger, etc., so could man. God could convey his thoughts to others; man had the same power. This raised man infinitely above all other created things. In other creations we see reflected God's wisdom and power; in man we see reflected God himself. This gave man possibilities denied to all other things. Through this likeness to God he could hold communion with God. By virtue of it, also, he was eminently fitted for his position in nature. As an intelligent being, in the exercise of memory and reason, he could accumulate wisdom. In the use of language he could preserve and transmit knowledge perpetually. As an emotional being he could appreciate and enjoy the beauties and the glories of his home. He could understand and feel that all things had been made for him, and all things were his. And amid the profuse abundance of useful and beautiful things with which his home had been furnished and adorned, he could feel a profound happiness in the love and goodness of Him who had made all things for his use, and him for the enjoyment of all things. Thus made, and thus placed, man was in a condition to reign as a monarch over the magnificent realm of nature. Its inexhaustible stores of wealth were at his command. As fast as he needed them he had but to unlock their doors and fill his hands. Its boundless territory was before him for pre-emption. As his race expanded he had but to lay his hand upon new continents and islands and subdue them for his use. Its rolling oceans and rushing rivers presented an ever ready highway upon which to traverse his wide domain. Its myriad-formed life was waiting his call. Vegetation yielded its fruit to sustain his body. Animals gave their skins for clothing and their flesh for food, or carried him swiftly from place to place. The flowers regaled him with their fragrance and the birds delighted him with their warblings. With all things on earth, in air and sea, "under his feet," and with free access to the God who made them and him, man was made "but little lower than the angels" and crowned "with glory and honor." Nature had formed her capstone, and the work of creation was done. "And God saw everything that he had made and behold it was very good."

SLOW DEVELOPMENT.—Not unfrequently the dull boy becomes a great man. Young Walter Scott was low down in his class—his teachers did not think much of him as a scholar; but his schoolmates clustered about him to listen to his strange stories, and he became the author of "Waverley" and "Marmion." No one should be called dull until, having had the opportunity of coming to the front, he has remained in the rear. Havelock waited thirty years for his opportunity—then the march to the relief of Lucknow showed him to be a great soldier.

Sir Henry Lawrence did not make rapid progress at school or college. He was always asking the reason of things, and would halt until he could see the causes of effects.

The habit of deliberation prevented him from running through his text-books as rapidly as did his fellows, but it tended to make him the great statesman and the great soldier whose courage and judgment helped to save India to the British crown.

One night, in Lord Hardinge's camp, Henry Lawrence turned to his brother John and said: "Do you think we were ever clever as lads? I don't think we were."

Both boys were bad in languages, and were not good in anything which required a technical memory. But they were excellent in everything that demanded thought and judgment. Such lads could not shine at a school where memory and linguistic ability brought marks; they had to wait until their opportunity came.

Even when Sir Henry had advanced some distance in his Indian life, none of his contemporaries thought that he would live to outstrip them all. The mutiny was the slow-developing man's opportunity, and Lucknow made him immortal.

A shell burst into the room where he directed the besieged, and shattered his thigh; great suffering preceded his death, but the spirit of the great man remained undisturbed.

"Let every man die at his post, but never make terms," said he to the officer who would succeed him. "Entrench, entrench, entrench. Erect traverses. Cut off the enemy's fire."

"Put on my tomb," said he, "only this: 'Here lies Henry Lawrence, who tried to do his duty. May God have mercy on him.'"
—*Youth's Companion*.

Our Greatest Need and How to Supply It.

BY G. W. INGRAM.

That our greatest need is an educated ministry we do not hesitate to affirm. This fact, in our opinion, has been fully demonstrated in the history of our movement. That this need must be supplied before we can ever become a great, a powerful and an effective people no one denies. We shall not, therefore, produce a labored argument to establish the proposition that "our greatest need is an educated ministry," but shall direct our efforts toward pointing out the best method of relieving this want.

In civilized countries wants bring into existence agencies which supply those wants; and, as a general thing, any particular want is never relieved until some agency is brought into existence whose object is to relieve that want. This is a fact to which the whole history of civilization bears testimony. We are compelled to maintain, therefore, that this want can never be supplied until some efficient agency is brought into existence whose object shall be to relieve this particular want. As a people we never did anything along the line of home missions, foreign missions or church extension, worthy the name, until there was some organized effort in the directions indicated; and we never shall do anything along the line of ministerial education until there is some organized effort in this direction.

We are aware that at this point some one may object on the plea of multiplicity of organizations. Allow us to remark that it is not a question of organization, but a question of educating or not educating our ministry; a question of supinely folding our arms and stultifying ourselves in the vain delusion that some one else will smite the rock; or of baring our arms to the duty that lies before us, and with a holy consecration and courage, born of it may be of desperation, pressing forward to the consummation of this work.

We are also aware that some one may object on the plea that the need of such an organization is not felt throughout the brotherhood. We are further aware that those who raise this objection are not properly advised. The need of such an organization is felt all over the length and breadth of this land of ours, and we are only surprised that no organized effort is being made along this line. Other great religious bodies are spending hundreds of thousands of dollars annually in educating a ministry. What are we doing? Thank God we are doing something! All our colleges, from the first to the last, were founded and endowed for this express purpose. Then there are some special funds, the income of which goes to assist young men who are preparing for the Christian ministry. We are doing something, but we are not doing what we ought to do. We are not educating one young man for the Christian ministry where we ought to be educating a dozen.

And now we propose—brother, sister—by the grace of Almighty God; by the prayers which you shall pour forth unto the only

wise God, our Father; by the material assistance which you shall render, that this state of affairs continue no longer. What we now propose is that we have a general organization, somewhat after the plan of our other general organizations, whose object shall be to promote the interests of ministerial education and educate young men for the Christian ministry.

Why shall there not be organized in every church, where it is practical, a local board whose object shall be to promote the interests of ministerial education? It might meet monthly and give a nicely arranged programme, calculated to enlighten the minds of the people on this great question of ministerial education. The membership of the local board may be composed of all persons who will contribute not less than ten cents per month to its funds. The membership of the various local boards would constitute the society, who, through their executive board, would transact all business and look after its general interests. The funds gathered by the local boards would, through the executive board, be spent in actually rearing an educated ministry. The funds loaned to those studying for the ministry under the auspices of the society would be returned with interest. Thus from the funds gathered from membership, and from private donations, there shall be built up a perpetual fund which shall bless generations yet unborn and assist countless millions who shall yet tread this sphere of ours to a knowledge of the truth as it is in Christ Jesus.

We are not in favor, perhaps, of founding another "great university," but we are decidedly in favor of filling to overflowing the universities and colleges which we have with young men and young women consecrated to the service of the Master. The gospel of Jesus Christ is in demand. We must have men to break the bread of life to the famishing multitudes about us. We can only urge you to commit yourself to this work. Its influence can not be estimated by human comprehension. Out from this work must go forth an influence which, like the increasing purpose, shall widen "with the process of the suns," and shall "roll from shore to shore forever," and we shall be wafted by its billows to the shores of that "land beyond, where is no night."

No clouds those blissful regions know,
Forever bright and fair;
For sin, the cause of every woe,
Can never enter there.

Shall we have a GENERAL CHRISTIAN EDUCATIONAL SOCIETY?
VALPARAISO, IND.

MIRRORS.—Eli Perkins tells of an old maid with her face covered with wrinkles, turning from the mirrorsaying, "Mirrors nowadays are very faulty. They don't make such mirrors as they used to when I was young."

How often do people attribute all the faults committed to their neighbors. If they find themselves destitute of friends in the community, it is all other people's fault. If in the church everybody seems to think differently, then every such person is ignorant or wilfully mean. If nobody enjoys their presence or extends to them the courtesies of love and friendship, the neighborhood is denounced as uncivilized. The wrinkles are in the mirror, of course, and the fault with the glass. But friend, know this—that sweetness, loveliness and beauty compel appreciation. Be not wanting in these, and others will not seem to be.—*Free Baptist*.

For Church Extension.

The following sums were received for Church Extension Fund from January 7 to January 14:

Florida, \$3.50; Kansas, 10; Kentucky, 27; Illinois, 8; Indiana, 6; Iowa, 15; Missouri, 140.55; Montana, 6.15; Ohio, 25; Texas, 7; Interest on loans, 106.80. Grand total, \$354.

It will be seen that \$106.80 of the above amount is interest paid on outstanding loans. Where can a Disciple place his money for better returns in the Lord's work? Let all give. See that no church neglects the January collection for Church Extension.

F. M. RAINS, Sec'y.

Topeka, Kan.

Rub the "painful points" thoroughly, when afflicted with neuralgia with Salvation Oil, the great pain annihilator. Price 25 cents a bottle.

Dr. Bull's Cough Syrup cures croupy cough that sounds so like nails driven into the child's coffin.

SUNDAY-SCHOOL LESSON

FEBRUARY 3, 1889.

THE PARABLE OF THE SOWER.

MARK IV: 10-20.

GOLDEN TEXT.—If any man have ears to hear, let him hear.—Mark iv: 23.

SUBJECT.—Various ways of treating God's Word.

TIME.—Autumn of A. D. 28. During second year's ministry and second general circuit.

PLACE.—Sea of Galilee, near Capernaum.

PARALLEL ACCOUNTS.—Matt. xiii: 1-9, 18-23, Luke viii: 4-15.

Jesus nearly thirty-two years old.

INTRODUCTION.—The day on which the events of this lesson occurred was one of great activity. The early part of the day was spent in a house in Capernaum in discourses to the Pharisees who were trying to entrap him, in defending himself against the charge of blasphemy and in healing one possessed of a devil, blind and dumb. While thus talking to the people he was informed by one that his mother and his brethren stood without wishing to speak to him, and in reply taught the lesson, "That whosoever shall do the will of my Father, the same is my brother and sister and mother."

Later in the day, perhaps to avoid the interruptions of his enemies, he leaves the city and retires to the shores of the Sea of Galilee.

Great multitudes, both from the city and the surrounding country, follow him. He enters a boat, pushes out a little from the shore and addresses the multitudes standing around on the shore.

He now adopts, for the first time, the parable as a method of instruction. The first of the eight parables spoken on this day, was that of the sower, the interpretation of which forms the subject of today's lesson.

10. And when he was alone, etc.—That were about him with the twelve asked of him the parable.

11. And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables.

12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

13. And he said unto them, Know ye not this parable? and how then will ye know all parables?

14. The sower soweth the word.

15. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17. And have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18. And these are they which are sown among thorns; such as hear the word,

19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some a hundred.

10. And when he was alone, etc.—When the multitudes had retired, the twelve and others came to him and asked the meaning of the parable, and also why he spoke to the people in parables.

11-12. And he said, Unto you is given the mystery of the kingdom of God.—To you who are earnest and anxious seekers after truth shall be revealed the great truths of the kingdom of God which I am come to establish. "But unto them that are without all these things are done in parables." The parable, a figure of speech, borrowed from nature to illustrate some moral or religious truth serves to reveal more clearly, to the earnest seeker after truth who is willing to look into its inner meaning, the spiritual truth it is intended to teach, but to conceal it from those whose hearts are waxed gross and are opposed to all spiritual knowledge of God and a spiritual life. Such hearers as these come not to hear and understand and be saved, but to find fault and justify themselves in rejecting the truth.

13. And he saith unto them, "Know ye not this parable, etc?"—He now answers their question in verse 10, and gives them an interpretation of his first parable to be their guide in the interpretation of all others.

14. The sower soweth the word.—The sower represents Christ, the apostles and all preachers and teachers of the word of God.

15. "And these are they by the way side, etc."—The wayside hearers are those whose thoughts have been so occupied with the affairs of this world, its ambitions, pleasures and all of the evil influences of life, that their hearts have been so hardened that the words of truth make no impression upon them. They have heard the sound, but have not suffered the sense to sink into their hearts.

Besides, Satan, the active and malicious adversary of God and man, by suggesting worldly and wicked thoughts snatches away the word before it can make any impression upon the hardened heart. Pharaoh is an example of wayside hearers.

16-17. And these in like manner are they sown upon rocky places, etc.—Upon a rock foundation with but a thin covering of soil. The stony ground hearers are those impulsive, emotional persons, who without due deliberation, without counting the cost, have received

the word with gladness. While some slight impression is made upon such hearts, it does not reach deep into them. When trials, hard duties, persecution, cross-bearing, troubles and afflictions come they are offended and fall away.

18-19. The thorny ground hearers are represented by those whose heart is divided between love for God and love for the world, who wish to serve God and mammon. In their case, the cares and pleasures of life, "the lust of the flesh, the lusts of the eyes and the pride of life have eaten out the life and power of religion, consequently they are unfruitful or bear but imperfect fruit.

20. And these are they which are sown on good ground, etc.—The fruitful hearers are those who hear the word with serious earnestness and receiving it by faith into honest hearts, lead lives of loving service to their Master.

We have thus presented to us four classes of hearers of the word: the hard-hearted, the superficial, the double-minded and the honest-hearted. There were found representatives of each of these classes among those addressed by the Savior, and are now found in all audiences. It would be a mistake to suppose that these four conditions of heart are definitely fixed, and immutable. To those who have brought themselves into these evil conditions of heart, a recovery is still, through the grace of God, possible.

Christ warns us to take heed how we hear. Upon our manner of hearing depends the manner of our reception of the truth. He also warns us to take heed what we hear. Only the good seed of the word of truth can produce good fruit.

As teachers in the Sunday-school we should also take heed what we teach. Teach God's word and nothing else.

Mountain Siftings.

BY CHAS. S. LONG.

Some time ago I found in my mail a little pamphlet of forty-seven pages with the following imposing title, viz: "The Ups and Downs of the Jackson Family," by A. McGary. Pencil-

ed on the margin was the request: "Please examine this and give us your opinion in the MISSIONARY." The book contains a discussion (in dialogue form) by Mr. McGary, of Mr. McGary's favorite hobby, the re-baptism of immersed believers coming to the Disciples from other religious communions. The argument is considerably lopsided, as such arguments frequently are when one man does all the talking, and constructs such arguments for his imaginary opponent as usually leads to his overwhelming defeat.

According to the author, the design of the book is to "fairly elucidate the principle and practice of that class of our brethren who receive into the congregation, without immersion, those who have been immersed under a perverted gospel, such as is preached by the Methodists, Baptists and other denominations." In other words, the object of the book is to show, that, in the estimation of the author, the validity of baptism depends upon the candidate's knowledge of the design of the ordinance in all its practical bearings. The characters of the book are, "the pastor of a Christian church," Hezekiah and Hannah Jackson and their two sons, Job and Zeke, the Baptist preacher and "Raccoon Bill Jones, of Arkansas," a preacher of the primitive faith without any additions or subtractions.

The "pastor of a Christian church" is made to advance some queer arguments, and frequently to involve himself in confusion, owing to the difference between his teaching and his practice. The boy "Zeke" is quite a logician, and develops a happy faculty for keeping "the pastor" in hot water. "Raccoon Bill Jones" is a unique character, and wags a good warfare against sectism and all unwarranted innovations. Certain preachers who urge "our plea," but "shake hands with all the much water class," he regards as emissaries of the devil, who are deceiving the people. This is the way he demolishes them. "There is another class who are willing to swallow down the same lies, but they can't be caught by the last named preachers (Baptist), because they don't like the name they preach under. So Satan fixes up what he calls 'our plea,' and they shake hands with all the much water class."

Here is the way Zeke makes the confession in response to the usual question: Do you believe with all your heart that Jesus Christ is the Son of God? "I believe that God, for Christ's sake, has pardoned my sins, and I desire to be baptized into the

Christian church to honor God, who has sent His Holy Ghost into my heart and converted me. Can any man forbid water, parson, that I should not be baptized who have received the Holy Ghost, as well as you?"

Mr. McGary says: "At this stage the pastor seemed confused." Well, is it any wonder he seemed confused? But I venture the assertion that neither Zeke, or any other person ever made such a reply to a pastor's question as is here put into his mouth. That thousands of persons have been baptized, thinking their sins pardoned before baptism, is an undeniable fact, and that many, even among the Disciples, have, upon a profession of their faith in Christ, been baptized into the name of the Father, the Son, and the Holy Spirit, without fully comprehending the relation of baptism to the remission of sins, I also firmly believe. Now, if the first must be regarded as still unbaptized, what shall we say of the other. Is the proper understanding of the design of baptism absolutely essential in order to its validity? Then, is not the same true of faith and repentance? When Peter told the Pentecostians to "Repent and be baptized in the name of Jesus Christ for the remission of sins," the command was meant to be obeyed, it was something for them to do. If they repented and were baptized, remission of sins would follow, whether they understood the philosophy of it or not. The author introduces the case of the twelve disciples, whom Paul found at Ephesus. This is not a case in point, and it has no parallel in the practice of any religious body of the present day.

Those men had been baptized into no name, their baptism was the baptism of John, and they had not so much as heard that the Holy Spirit was given. The apostle explained matters to them, and when they heard what he had to say, "they were baptized in the name of the Lord Jesus."

Scriptural baptism is the immersion of a proper subject—a true believer—into the name of the Father, and of the Son, and of the Holy Spirit. Does not the baptism practiced by the Baptist meet this requirement? Do they baptize infants or unbelievers? Do they not require faith in Christ as the Son of God, and repentance as pre-requisites to baptism? Baptist baptism meets the Scriptural requirements as far as the subject and the action are concerned. That they have lost sight of, or do not understand the design of baptism when preceded by faith and repentance, does not lie as an objection to our Lord's promise that "he that believeth and is baptized, shall be saved." Why, then, should we require Baptists coming to us, to be baptized again?

The expression, "baptism for remission of sins" is both unscriptural and misleading. Because we have so persistently rung the changes on this, we have been misunderstood and have been charged with believing and teaching baptismal regeneration. As well might we say repentance for the remission of sin, as baptism for the remission of sin. Faith, repentance and baptism must necessarily precede remission of sins. They are means to an end, and by the use of the means we reach the object—appropriate the salvation secured through the redemption work of the Son of God. The bread upon our table contains elements that will strengthen the physical man if appropriated and assimilated, and it is not necessary that we understand the philosophy of faith in order to believe that Jesus Christ is the Son of God, or the psychological workings of the mind in order to repent of his sins, or the relation of baptism to the remission of sins in order to be baptized. Loyalty to Christ leads penitent believers to be buried with Christ in baptism, wherein they are raised with Him through the faith of the operation of God, who raised Him from the dead.

There are Baptist churches, so called, that do not make the relation of an experience pre-requisite to baptism and admission into the church, but all are received who come exhibiting suitable evidence of faith and repentance. There are, also, Bap-

tist churches who do not require applicants for membership to subscribe to any formulated statement of theological speculation. And there are many Baptist preachers who have tolerable clear ideas of the design of baptism. Still, in all these respects, it must be conceded that most Baptists, Baptist churches, and Baptist preachers might change for the better. But are these deficiencies in these respects sufficient to unchurch those bodies and render their baptism invalid? We think not. The Baptists have a noble record. They have adhered with unswerving fidelity to many of the truths of Christianity, in reference to which others have proved recreant. Furthermore, they are advancing in the direction of the primitive and apostolic models. Still there are exceptions, and some among the Baptists are found contending for the same thing for which Mr. McGary and his Firm Foundation are warring so earnest a warfare, only the boot is on the other foot, and they want to re-baptize any one coming to the Baptists from the Disciples. These are extremists and do not voice the sentiment of the Baptist brotherhood, any more than Mr. McGary voices the sentiment of the great body of the Disciples.

Last week the Standard reported 1,028 additions; the MISSIONARY, 318; the Guide, 169; and the Christian Evangelist, 901. Making a total of 2,414. The additions reported in these four papers are averaging over 2,000 per week.

RONCEVERTE, W. VA.

THE HOUSEHOLD ANGEL.—The glad-hearted, cheery woman who makes the best of everything, is a treasure in any home. She may make mistakes, she may forget, she may spoil a dish in mixing or in baking, but if with the mishap she sends in a gleam of sunshine, a smile, a laugh, or some gay and kindly word, people forget their disappointments and make the best of what they cannot help.

And how much better this is than the unvarying precision of one who has no faults herself and no patience with those who have; who never make mistakes nor make allowances for others who do. Accuracy and precision are excellent. Punctuality and promptness are most valuable; but "love is the fulfilling of the law," and Christian charity is greater than faith, hope, faultless housekeeping or anything else.

If you are born with sunshine in your heart thank God for it, and let it shine out. But if not, turn your gaze to the Sun of Righteousness, and catch the brightness that beams from his face. "They looked unto him and were lightened, and their faces were not ashamed."

For Foreign Missions.

The following sums were received from January 9 to January 16:

Canada, \$6; California, 27.50; Illinois, 84.50; Indiana, 6.70; Iowa, 55; Kansas, 11; Kentucky, 19.00; Michigan, 30.98; Minnesota, 10; Missouri, 19.70; New York, 20; Ohio, 31.15; Tennessee, 10; Virginia, 10.

Grand total, \$374.43.

NOTE.—It is clear that the receipts are not as large as they ought to be, if we propose to raise \$100,000 during the present year. There are thousands of brethren who are able to send in a generous contribution at once. It would be a great relief to the Executive Committee if they would do so.

A. McLEAN, Cor. Sec'y, P. O. Box 750, Cincinnati, Ohio.

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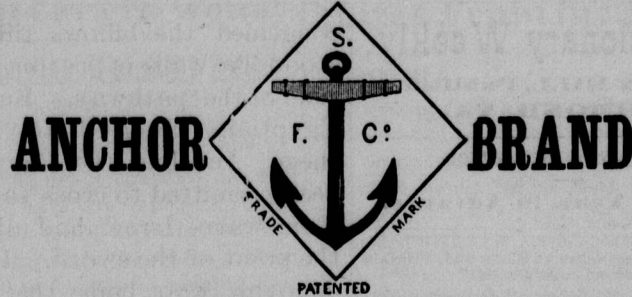
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THURSDAY, - JAN. 31, 1889.

The Red Sea Baptism.

A LESSON IN FIRST AND SECOND PRINCIPLES.

The Apostle Paul refers to the passage of the children of Israel from Egypt to Arabia, through the Red Sea, as a baptism. He says, "Our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."—I Cor. x: 1-3.

Our object in writing this article is to show how those in the bondage of sin may obtain deliverance and to teach the truth concerning Christian baptism. The purpose of the Apostle in writing the text was to show his Corinthian brethren that after all they had done, and after all their past enjoyment of Christian privileges, they might still fail to enter the heavenly state. He points them to the example of the Israelites, who, after having been "baptized unto Moses," having partaken of the same spiritual meat and spiritual drink were overthrown in the wilderness. He enumerates six or seven of their sins and warns the church at Corinth not to commit them. But what ought we to learn from this passage of Scripture about the meaning of baptism, and what is the significance of the Red Sea crossing?

We will lay down a few incontestable facts which may serve as promises to a safe conclusion.

1. The Red Sea baptism formed the boundry between the slavery and the freedom of the children of Israel. On the one side were hard task-masters, grievous burdens, cruel oppression and bitter bondage. They cried by reason of their bondage and "their cry came up unto God." "God heard their groaning" and "remembered his covenant with Abraham, Isaac and Jacob." He planned their deliverance. Moses was chosen as their leader and commander. But in order that they might be persuaded to follow him he was permitted of God to perform many signs and wonders, and plagues upon Pharaoh in Egypt. Their faith being established they started upon their journey and by faith they crossed the sea.

2. It was not the crossing of the Red Sea only that saved them. Preceding the passage was faith in God and in Moses. There was also an earnest and intense longing for escape from the dominion of Pharaoh. That longing expressed itself in crying and groaning unto God. There was also a perfect distrust of their own ability to save themselves. It was not their "faith only," their prayers, their longing, their feelings or their baptism that saved them. Again and again their deliverance is ascribed unto God. As they stood on the shore, almost despairing—"sore afraid"—crying out unto God, and saying to Moses, "Better to serve the Egyptians than to die in the wilderness." Moses said: "Fear ye not, stand still and see the salvation of the Lord." It was the salvation, not of Moses, not of merits, not of any human sentiment or effort, but of God. God rolled back and

congealed the billows till they stood like walls of ice on either side of the pathway. But the Egyptians assayed to follow them. And had the Egyptians been permitted to cross safely in their wake, Israel had died at the point of the sword. It was Jehovah who bade the waves return and cover the hosts of Pharaoh. Be it said to the praise of Israel that they gave God the glory. "I will sing unto the Lord, for He hath triumphed gloriously. The horse and the rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation." How utterly antagonistic to the whole tenor of Scripture the claim that any human exploit or effort, or the keeping of any command can be accepted of God in exchange for salvation, which is the gift of God upon the important conditions laid down by Him. The song of "Moses and the children of Israel," sung after their great deliverance, is very instructive as showing, in type, God's part in Christian baptism.

3. What may we learn, finally, from the Red Sea baptism as to the nature of Christian baptism? We have seen that there was antecedent and concomitant faith. There was eager desire and prayer for deliverance. There was committal to the leadership of Moses. There was obedience to his command: "Go forward." There was the salvation which God granted after that obedience and the song of praise to God for the salvation.

The Gospel dispensation teaches us that men are by nature in bondage to Satan. They sigh and groan for deliverance, Jesus Christ is their leader and Savior. They believe in Him and follow Him and are "buried with Him in baptism," wherein (not by the water), but by "the operation of God" they are translated from the kingdom of Satan into the kingdom of God and saved. They are "baptized into Jesus Christ." We learn then the design of baptism to be transition, deliverance, remission, not, indeed, by virtue of its human side or aspect, but by virtue of its divine side. Only God can forgive sins or wash them away. We learn also, as against "infant baptism," that the antecedents of the ordinance is faith in Jesus Christ, and its necessary concomitant is obedience, which no infant can render, and which no one can render for another.

But what about immersion or sprinkling as the action of baptism? Does this passage teach anything on that subject? "In the cloud and in the sea"—means, according to McKnight, hidden, or buried from the sight of the Egyptians by the cloud and sea.

But, says the Pedobaptist critic: "The children of Israel went through dry shod, and the spray from the clouds and sea sprinkled them." We reply that there was no spray, for the waves were congealed or frozen. And there is not a word in Scripture to show that the cloud referred to had a drop of rain in it. If it had contained any the "strong east wind" which froze the waters would have frozen the raindrops. If the passage teach anything as to the action of baptism it teaches a "burial" from the sight of the Egyptians, and by no stretch of interpretation can it be made to favor affusion.

The word baptism itself means immersion. The meaning of the passage is then, "They were buried or immersed into Moses." The cloudy pillar was over them, and the walls of ice were on either side. By the sea and cloud therefore they were hidden from their pursuing foes, buried, baptized unto Moses. As, however, they were baptized unto Moses, ate of the manna and drank of the rock

and yet fell through unbelief and disobedience, "Wherefore let him that thinketh he standeth take heed lest he fall."

"All Together!"

The MISSIONARY WEEKLY is committed to the marching orders of the Master: "Go ye into all the world and preach the gospel to every creature." In this there is provision for both home and foreign evangelization. Go tell the sinners in your own city, in your own neighborhood, in your own State and in all the world of the riches of grace and the salvation in Christ. Never was there an opening more imperative, or fuller of promise than in our own midst. If any feels like voicing the old platitude: "Plenty of heathen at home," we answer: "Come, then, let us give them the knowledge of Christ." Let us love, not in word only, but in deed and in truth. We want to hear every good home-missionary advocate, who doesn't take stock in foreign missions, say, "Here am I and here is my liberal offering for home work." We want to see the pleaders for foreign missions, if there be those who do not also plead for home missions, show their faith by their generous works. Let each man catch on to the first wheel of the missionary wagon, the one next to him, and help roll it. Let no man say: "I don't believe in this and I don't believe in that," but "I do believe in Christ and, by all the grace given unto me, I propose to make his glory known unto men." This gospel wagon is a heavy vehicle but runs easily when all pull or push. Come, we be brethren, and we are servants of the Master too. And he commands. Let us obey. Home Missions and foreign missions are only corresponding wheels on opposite sides of the same wagon. He who pushes either, helps the cause. A home-mission man is a one-sided man, and a foreign-mission man is a one-sided man. A missionary man, shaped according to the great commission, is a many-sided man, a level-running man, and the right kind of man.

Do we grow tired of hearing about our duties and obligations to Christ? Then let us be ashamed to listen to his mercies to us.

Editorial Notes.

—Calvin S. Blackwell has resigned his work in Chicago with a view, we understand, to accepting a call to Augusta, Ga., as successor to C. S. Lucas.

—Bro. Garrison, of the *Christian-Evangelist*, who fell and broke his arm a few weeks ago is, we are glad to know, getting well as rapidly as could be expected.

—Bro. Geo. F. McGee, of Madison, Indiana, is on his way to Virginia, via Lexington, Ky. He is expected to locate at Hampton and preach for the churches at Hampton, Grafton and Olive Branch.

—On account of our change of quarters last week, and change of proof readers, there were a number of typographical errors in the last copy of the MISSIONARY. We hope for greater accuracy hereafter.

—Our readers are invited to read carefully the Sunday-school lesson in this issue, and we think they will agree with us that the writer, a staunch and talented Disciple, goes straight to the point and states each point clearly. We shall be able to publish the lesson two weeks in advance, instead of one week, after a little while.

—Bro. R. C. Cave now has his family with him in St. Louis, and his work with the Central

Church is fairly begun. He was tendered a warm reception by his brethren, and there have been several additions recently to the congregation. His successor has not yet been chosen for Seventh Street Church of this city. The church and community realizes that his place will be difficult to fill.

—The wife of Bro. George A. Ainslie died suddenly on January 28th. Bro. Ainslie is a prominent and highly esteemed citizen of Richmond, president of the Chamber of Commerce, and a member of Marshall Street Church. His wife was an intelligent, sunny-tempered woman, a useful member of the community and a zealous member of the Presbyterian church. We extend our sincerest sympathies to her family so unexpectedly and deeply bereaved.

—George Darsie says in the *Apostolic Guide* that you may talk about "sermons in stories, lessons in trees, books in the running brook," but there is no sermon that has power equal to an honest action. On the other hand, we ask how many eloquent sermons will it take to balance against one falsehood or one act of dishonesty? Ministers have the power to pull down the truth and disgrace their calling often when they possess but little ability to preach the gospel. Prominent men of the church, especially, should look well to their conduct, and "walk circumspectly," "as children of the light," "providing things honest in the sight of all men."

—The *Christian-Evangelist*, *Christian Standard* and *Apostolic Guide* are in favor of an Editorial Conference in which at least one representative of each paper shall be present. The meeting would be only advisory, of course, but, if appointed, well-attended and conducted in the right spirit, it would, we think, be very useful. The power of our religious papers, for good or evil, is very great. If they be true to their plea for union they ought to rejoice in every opportunity for conference and communion. It would increase the fraternal spirit by giving each a better acquaintance with his editorial brethren, and would help those present to observe the apostolic exhortation: "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."—I Cor. i: 10.

Is the Church Declining?

BY I. A. THAYER.

This question, so flippantly answered in the affirmative by the infidel, meets with a thundering "no" whenever asked of almost any department of human knowledge. In A. D. 1800 there were in the United States 365,000 communicants, or seven per cent. of the population. In 1850, 3,529,988 members, or fifteen per cent. of the population. In 1870, 6,673,396, or seventeen per cent.; and in 1880, 10,065,963, or twenty per cent. of the population. From the best estimates that can be made, the past eight years maintains the rate of increase of the last period. Thus, it will be seen that while in the past eighty years the population has increased nine fold, the church has increased twenty-seven fold.

But the Philadelphia *Press* well says:

"The real issue which must be raised is not as to the organic strength, but as to the spiritual activity of the Church. When it was founded, the personal daily life of its members was so far above that of the world as to make them marked men and women. A church-member was so much more honest, so much purer, so much more truthful, and so much more charitable than other men that his member-

ship stood self-revealed. No one, and the testimony of the heathen world is convincing on this point, could meet a Christian in business without being amazed at the honesty of his transactions, at the purity of his life or the extent of his charities. If this were true to-day of the 20,000,000 church-members in 1887, or of the 12,018,971 enrolled in Protestant churches, we do not believe anyone would dream of asking if the Church is declining.

Let every Christian who reads this think of it for a long time. No one knows so well as preachers the insufferable burden of a "half and half" church-membership to say nothing of the positive wickedness and crankiness that often blocks the progress of the cause to which he has consecrated his life. The apostolic church is not restored, and will not be restored, by simply restoring its name, form and institutions. Until its spirit is restored and its best life reigns, its ancient power will not come back.

But here there are two things to be said: In the first place, the picture of the early life presented in the *Press* extract had shadings which the writer did not introduce. Early Christians were not all of this fair type. The apostolic epistles reveal a darker side. Then, as now, the evil in men broke out in rebellion against the Christian law. But this was not then as it should not now be charged to Christianity, but rather to the want of it. In the second place to demand the same measure of difference between Christians and the outside world now as was shown then is obviously unreasonable, since the world itself has been so largely moulded by the Christian religion. There is not room for such a difference. We have today as high examples of love, honesty and purity in men not professing Christianity as the world ever saw inside the Church. True, they are not so numerous, and they are to be largely or altogether credited to Christianity; but the fact shows that the world is bearing fruit to Christ, and in these comparisons we are generally compelled to compare the fruit of the same vine, in one case ground mixture, and in the other, without the wall. We cannot therefore expect the contrast to which the *Press* calls attention.

After all, it must not be forgotten that there is still a crying need and room for much higher living, loftier heroism, holier love, diviner cross-bearing. And we may be assured that the world before the church will bow only when it discovers the incarnated Word.

Come and See.

BY J. D. HAMAKER.

For the benefit of thousands who read the MISSIONARY I copy from Farrar's "Life of Christ" the following beautiful thoughts: "Philip findeth Nathaniel and said unto him, we have found him of whom Moses in the Law and in the Prophets did write, Jesus of Nazareth, the son of Joseph. Nathaniel said unto him, can any good thing come out of Nazareth? Philip said unto him, come and see."

To-day, too, that question, "can any good thing come out of Nazareth?" is often repeated, and the one sufficient answer—almost the only possible answer—is, now as then, "Come and see." Then it meant come and see One who speaks as never man spake; come and see One who, though He be but the carpenter of Nazareth, yet overawes the souls of all who approach Him—seeming by His mere presence to reveal the secrets of all hearts, yet drawing to Him even the most sinful with a sense of yearning love; come and see One from whom there seems to breathe forth the irresistible charm of a sinless purity, the unapproachable beauty of a divine life.

"Come and see," said Philip, convinced in his simple, faithful heart that to see Jesus was to know him, and to know was to love, and to love was to adore. In this sense, indeed, we can say "come and see" no longer; for, since the blue heavens closed on the visions which were vouchsafed to Saint Stephen and Saint Paul, His earthly form has been visible no more. But there is another sense, no less powerful for conviction, in which it still suffices to say, in answer to all doubts, "Come and see."

Come and see a dying world revived, a decrepit world regenerated, an aged world rejuvenescent; come and see the darkness illuminated, the despair dispelled; come and see tenderness brought into the cell of the imprisoned felon and liberty to the fettered slave; come and see the poor, and the ignorant, and the many emancipated forever from the intolerable thralldom of the rich, the learned and the few; come and see hospitals and orphanages rising in their permanent mercy beside the crumbling ruins of colossal amphitheatres which once reeked with human blood; come and see the obscene symbols of a universal degeneration obliterated indignantly from the purified abodes; come and see the dens of lust and tyranny transformed into sweet and happy homes, defiant atheists into believing Christians, rebels into children, and pagans into saints. Aye, come and see the majestic acts of one great drama continued through nineteen Christian centuries; and as you see them all tending to one great development, long pre-determined in the council of the divine will—as you learn in reverent humility that even apparent chance is in reality "the daughter of forethought," as well as, for those who thus recognize her nature, the sister of Order and Persuasion—as you hear the voice of your Savior searching, with the loving accents of a compassion which will neither strive nor cry, your very reins and heart—it may be that you, too, will unlearn the misery of doubt, and exclaim in calm and happy confidence with the pure and candid Nathaniel: "Rabbi, thou art the Son of God, thou art the king of Israel. 'Blessed are the pure in heart' is here exemplified."

May we all attain to Philip's confidence and Nathaniel's guilelessness is my prayer.

The Communion Cup.

[EDITOR MISSIONARY WEEKLY:]

I send you the following article, clipped from the *Christian-Evangelist*, from the pen of Simpson Ely, on "The Communion Cup." I believe he expresses a difficulty that stares in the face every disciple whose conscience has been enlightened and aroused on this subject. How can it be wrong to drink intoxicating drinks in a saloon, and, at the same time right to drink them in the Lord's house? I pray for the time when all such innovations of Rome shall be cast to the "moles and the bats."

G. W. OGDEN.]

In my travels I occasionally find congregations of disciples that still put intoxicating drink upon the Lord's table. It is a source of unfeigned sadness and humiliation to me, and fills me with conflicting emotions that I do not like to entertain when I am trying to remember the death of my blessed Savior. Here is my dilemma: If I partake of fiery liquor I violate that positive prohibition in the Word of God: "Look not upon the wine when it is red, when it moveth itself in the cup." If I refuse to partake then I am denied the pleasure of the Supper, and violate the will of him who lovingly said: "Do this in memory of me." Which horn of the dilemma shall I choose? There are several persons in my congregation who would refuse to partake of the Supper if it contains that which will intoxicate, and I am more than half inclined to believe they are right.

A few decades ago God might have excused the use of strong drink upon the ground of the people's ignorance; but the times are changed now, and an enlightened public conscience ought to condemn such an abomination everywhere.

In some States they have constitutional or statutory prohibition of the manufacture and sale of all intoxicating liquors, "except for scientific, mechanical, medicinal, art or sacramental purposes." This latter exception is a disgrace to our Christian civilization. Why except sacramental purposes? Did Jesus command us to use intoxicating wine? Did the Apostle enjoin it upon the church?

In truth the Bible does not even speak of wine in connection with the Lord's Supper. It speaks of "the cup" and "the fruit of the vine," and he who officiates at the Lord's table should confine himself to scriptural phraseology. I do not like to hear the preacher say, "The Savior took the wine."

The Bible must be its own interpreter, and it must be interpreted in harmony with itself. Jesus could not so contradict himself as to teach us to pray, "Lead us not into temptation," and then tempt us himself by authorizing the use of that which will arouse the latent fires of an awful appetite. Consistency was one of the sublimest elements in our Savior's life. Again, the Bible cannot prohibit the use of intoxicating wine and sanction it at the same time. Both the logic of the head and the logic of the heart are alike opposed to the use of strong drink. It is terrible in a saloon; it is doubly, yea, trebly, so in the Lord's house. I would none of it.

Why not provide the sweet juice of the grape? Grapes are everywhere in superabundance. The juice is easily prepared and as easily preserved. It is cheap and much more economical than strong drink. It is pleasant to the taste and harmless as sweet-milk. There is nothing in it to create or arouse an unnatural or vitiated appetite. It is a far better representation of blood than the other, and its use harmonizes the Scriptures and saves the church and the name of Christ from shame and reproach.

North Carolina Notes.

BY J. J. HARPER.

I am pleased and, it may be, a little vain, at hearing from Disciples in this State so many inquiries after the North Carolina Department," as it appeared in this paper during last year. "Why did you discontinue it?" asked a brother. "We can't get along without something of the kind," said another. "I always look for that first thing on getting the paper," said a prominent sister. "Don't discontinue it," said another.

Now I am not vain enough to think that there was anything in the style in which the matter was written, or the manner in which the department was conducted, but simply the matter it contained. It was news to the faithful, interested, energetic brethren and sisters, concerning our work in North Carolina.

In view of this manifestation of interest, and apparent demand for something of this kind, and with the hope that it may in some measure facilitate the good work in which we are engaged, I have concluded to prepare, weekly, a letter of North Carolina Notes.

On account of the large amount of work already undertaken and under way, for this year, I greatly preferred that some one else should serve the cause in this way. But as no one else comes forward, I will address myself to the task, and "magnify mine office" as best I may be able.

I shall be glad to receive items of news or suggestions in the interest of the cause, and will turn them to the best account possible, but obituaries and union meeting reports, etc., should be sent directly to the publishers.

The young people of Dunn recently held a festival to raise money to aid the work on the church building now in process of construction in that growing young town. The gross amount realized was about \$150.00. We learn that the young people, and the older ones as well, were especially kind and helpful. One vied with another as to which should do most, and all seemed to enjoy the occasion exceedingly.

The brethren of Wilson's Mills congregation are moving to organize a Reading Club. The primary purpose they have in view is to increase their knowledge of the Scriptures. They will purchase books, which shall belong to the Club, and meet weekly and read and have a free interchange of views, and examine and discuss points of interest and difference. By this course each member will get the benefit of the reading and investigation of all the other members, and in this way their general stock of information will continue to increase.

Another advantage I see that may grow out of an organization of this kind, is a uniformity of sentiment and views on points of doctrine and practice. It will tend to make "all of one mind," and help all to "see eye to eye, and speak the same thing." This will lessen the friction and the frequent

creaking of the machinery that disturbs some congregations. It will bring brethren nearer together, and they will understand each other better; and especially will they understand the gospel of Christ more clearly, the proper sphere of their own activities, and the relative duties they owe one to another. I will say more when I see further.

In the Field.

BY H. B. SHERMAN.

Our meeting at Duke Center goes on with good-sized audiences and a growing interest. There have been fourteen accessions thus far, and of a class that will add material strength to the church. We shall go on for another week. My next meeting will begin at Jackson, O., on Feb. 7th.

We adjourned our meeting at Duke Center over the 24th, and I went over to the dedication of the new house at Wellsville, N. Y. The church at that place has done well in the erection of a neat and handsome church edifice, centrally located.

The house is gothic in style, convenient in arrangement, and beautiful in appearance. The seating capacity is about three hundred. The preaching was done by B. B. Tyler, and, of course, was good. His discourse at night on the "Origin and Aim" of the Disciples of Christ, was especially good. The burden of his theme was "The Christ, the Son of God." His exaltation of "The Christ" was one of the most soul-stirring appeals that I have heard for years. I said "Amen" right out in "Meetin'." I could not help it. I did not want to help it, neither.

The total cost of the house was \$4,917.28 and the total cost of lot, parsonage and church building is \$7,000. There was a deficit of some two thousand dollars, which is provided for.

The church at Wellsville now ought to grow. With the Applebee Brothers, Sam Hanks, E. B. Tullar, Brethren Jones, Ward, Brown, Thomas Gowdy, Wheeler and others, besides the score of godly women, they cannot avoid success. My visit among them was especially delightful to me, as the greater number of the members are my children in the faith. My arm is tired from much shaking.

The pulpit was occupied by B. B. Tyler, J. Encell, J. M. Triple, of Buffalo; R. Ainsworth, of Scio; H. B. Sherman, "from everywhere," the Methodist and Baptist pastors were present and took some part in the first service. Your humble servant gave a short address on the origin and growth of the Church of Christ in Wellsville, that called up reminiscences of the "serio comic" sort.

Bro. John Encell, has been the pastor at Wellsville during the last year, but I did not learn whether he intended to stay.

It was a pleasure to meet the brethren, and take them by the hand. Bro. Triple reports everything moving in unison with the good spirit at Buffalo. Bro. Ainsworth has only been at Scio about three months, but is getting on well with his work, held a short meeting recently with six additions, and he has done the right thing by taking the Missionary.

Thank God for the hope.

Items of General Interest.

During the past month, from December 15 to January 15, 7,169 additions have been reported in the columns of the *Christian Standard*, and the movement all along the line seems hardly to have commenced. Paris, Ky., reports the largest number. In a three weeks' meeting in December, conducted by Bro. Zack Sweeney, and since its close, 130 have been added to the church. J. V. Updike and Hawes closed their great meeting in Mansfield, O., with 126 additions. Since the August Convention the evangelists employed by the Kentucky State Board have added over 1,100 to the churches. Bethany is said to have a larger number of students in attendance than it has had for fifteen years. Nearly one-half of the number are studying for the ministry. Dr. J. M. Ridge, of Kansas City, recently gave the College \$5,000. The permanent endowment fund is now \$60,000. S. M. Cooper, financial agent, is trying to increase this to \$100,000 by next June.

C. W. B. M. Column.

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Mrs. Mary C. Cole, Treasurer, 350 Broadway, Indianapolis, Ind.
Mrs. C. S. King, Supt. Children's Work, Alleghany City, Pa.

STATE OFFICERS FOR VIRGINIA.
Miss Ellen Kent, President, Louisa Co., Va.
Mrs. Joseph Norris and Mrs. J. E. Timberlake, Vice Presidents, Charlottesville, Va.
Miss Gille Cary, State Secretary, 720 Franklin Street, Richmond, Va.

Mrs. J. J. Spencer, Executive Com. for Va.
Miss Ellen Kent, Secretary.
Miss Gille Cary, Treasurer.

A WORKER'S PRAYER.

Lord, speak to me that I may speak
In living echoes of Thy tone,
As Thou hast sought, so let me seek
Thy erring children lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet!
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the rock and strong in Thee,
I may stretch out a loving hand
To wrestle with the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart,
And wing my words that they may reach
The hidden depths of many a heart.

O use me, Lord, use even me
Just as Thou wilt, and when and where,
Until Thy blessed face I see
Thy rest, thy joy, thy glory share!

Ch. S. Lucas expects to take charge of the Roanoke Mission the first of April, the C. W. B. M. pledging itself to pay \$500 on his salary. Those who know C. S. Lucas, and what a grand worker he is, have reason to expect great things for Roanoke and the whole Southwest indeed. Let us not forget to pray for him. "Except the Lord keepeth the city, the watchman waketh in vain!"

The hour of prayer is five o'clock every Lord's-day afternoon. Who of us remembers to observe it? Those of us who cannot give can pray. "Pray ye the Lord of the harvest that He send forth laborers to the harvest." This was our Savior's command—do we obey it?

Let this be a standing petition at our missionary meetings. Let us not forget it, nor neglect it.

New York Items.

BY O. G. HERTZOG.

The long silence of the voice from New York is now broken, and will hereafter be heard more frequently. There is a limit to the capacity of even a "fat secretary." As a kind of recreation for the last two months labor I am assisting Dr. L. S. Brown in a series of meetings at Plymouth, Pa., preaching each evening and visiting from house to house each day. Thus far three have obeyed the truth, and we have confidence in the future success of the effort. There are many counter attractions in this city, with the usual indifference of those professing godliness. Dr. Brown is doing a good, solid work in this old church. I held a meeting here nine years ago. Some that then obeyed the Gospel have gone home to rest, others have entered into business at other places, while some are still here and faithful in the heavenly calling.

Bro. D. H. Patterson, of Tully, held a meeting in December with the brethren at Richville. Twenty confessed Christ, mostly young people. We congratulate both the church and Bro. Patterson in the success of the effort. Bro. Goodrich has labored long and faithfully for that church and prepared the way for the success of the meeting.

Bro. Ainsworth, who recently located at Scio, is in a meeting there. Three additions when last heard from, with a growing interest. A lady from Rochester visiting there obeyed and will unite with us at Rochester.

The new house of worship at Wellsville will be opened tomorrow for public worship. Bro. B. B. Tyler will act as Mercurius on the occasion, other preachers will be present. I deeply regret my inability to join them on the occasion. They deserve much praise for the successful way in which they assumed all responsibility from the first, not only of preaching and building their own house, but of helping on the mission work at home and abroad. The church property will cost them fully six thousand dollars. They have, also, a splendid parsonage. We have

no better brethren among us than go to make up the Wellsville church. Bro. John Eccell is the faithful pastor laboring among them in word and doctrine.

North and South Tonawanda are both pushing on the good work.

Bro. S. C. Humphrey has been quite ill, but is now convalescent. They have started a parsonage with the church for which he labors. The new church on the north side is moving on well.

Bro. Robbins has been holding some interesting meetings. We have not been informed as to the results.

A very enjoyable and interesting Sunday-school Convention was held with the brethren at Clarence the second week of January. Most of the preachers and many of the Sunday-school workers of the district were present. The success of this work is largely due to Bro. D. L. Rawson, of Buffalo. He awakened this institution out of a comatose state, and it is now doing a good work. The brethren at Clarence entertained all who come in a royal way and looked for more. Bro. S. Rohrer and his accomplished wife are doing a good work at Clarence and Lancaster, and beloved by all.

PLYMOUTH, PA., Jan. 23, 1889.

West Virginia Mission Work.

CONSTITUTION OF THE WEST VIRGINIA CHRISTIAN MISSIONARY CONVENTION.

ARTICLE I. This organization shall be called the West Virginia Christian Missionary Convention.

ART. II. The object of the organization shall be the spread of the gospel in this State, and in co-operation with the General Christian Missionary Convention, and in harmony with the constitution thereof, in destitute regions beyond.

ART. III. The Convention shall consist of Life Directors, Life Members, Annual Members, Church Delegates and District Delegates. Any member of the church, in good standing, may become a Life Director by the subscription of \$25, to be paid in five equal annual payments; or a Life Member, by the subscription of \$10, to be paid in five equal annual payments; or an Annual Member, by the payment of \$2. Each church in the State shall be entitled to one delegate in the meetings of the Convention, and churches contributing to the funds of the Convention, to two delegates. And each Missionary District shall be entitled to five delegates.

ART. IV. No person shall be entitled to take part in the proceedings of the Convention who is not at the time in good standing with a recognized congregation of the Church of Christ.

ART. V. The officers shall be a President, two Vice Presidents, a Recording Secretary, a Corresponding Secretary and a Treasurer, who shall be ex-officio members of the Board, and a Board of seven Managers; all of whom shall be annually elected at the regular annual meeting of the Convention, and hold their offices till their successors are chosen.

ART. VI. There shall be at least one annual meeting of the Board, at the time and place of the annual meeting of the Convention, and such other meetings as the President or any three members of the Board may call. Five members shall constitute a quorum: and they shall appoint a committee of three, from members of the Board, to be called the Executive Committee, whose duty shall be to manage such business as may arise in the intervals between meetings of the Board.

ART. VII. The Board shall have power to employ evangelists and agents, fix their salaries, determine their labors and direct generally all the business of the Convention. It shall make annually, in full, a report of all money received, of how it was appropriated, of the work done, and of anything else that may be of general interest to the Convention.

ART. VIII. The Convention shall hold one regular meeting each year, at the city of Wheeling, on the — of —, or at such other time and place as the Convention or Board may determine.

ART. IX. This Convention shall be auxiliary to the G. C. M. C.

ART. X. This Constitution may be changed at any annual meeting of the Convention by a two-thirds majority, provided such change be recommended by the Board, or upon motion of any member, provided one year's previous notice has been given of the proposed change. Adopted at Bethany, W. Va., Nov. 18, 1881.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by taking Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, Ohio.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDRING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O.
E. H. VAN HESSEN, Cashier, Toledo National Bank, Toledo, O.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists.

VIRGINIA STATE WORK.

Virginia Christian Missionary Society.

OFFICE OF SEC'Y AND TREAS.,
Jan'y 30th, 1889.

The following list of churches are NOT the ones that have not responded to our call for money made in December, but they have not sent in the report of their condition asked for several months ago. Can't some member in these churches send us the number of members on roll and any other information about the work done from October, 1887, to October, 1888?

Church.	Partysent to.	Postoffice.
Allegheny	M. F. Reid	Penn Store, Va.
Bethel	Geo. Bailey	Graham,
Bethel	F. M. Ross	Sinking Creek,
Bethel	Geo. S. Jeter	Macon,
Baptist Valley	C. E. Carbaugh	Taswell C. H.
Chestnut Grove	W. H. Smith	Snowville,
Cypress Grove	M. J. Beavers	Sayer'sville,
Edinburg	B. F. Coffey	Nash,
Edinburg	Philip Bowers	Edinburg,
Frenchville	L. Goodwyn	Frenchville, W. Va.
Falls Mills	S. K. Sturdivant	Falls Mills, Va.
Fairview	J. W. Edwards	Wood Lawn,
Glad Creek	D. T. Saunders	Scruggs,
Gordonville	J. R. Gentry	Gordonville,
Green Springs	T. P. Watkins	Mullinsville,
Goshen	J. W. Tenna	Hampton,
Hampton Mission	J. W. Tenna	Hampton,
Haymarket	J. M. Hinchey	Haymarket,
Level Grove	M. L. Huffman	Huffman,
Laurel Hill	W. B. Howard	Promit,
Liberty	J. C. Rowlett	Green Bay,
Mountain View	W. S. Dudley	Dublin,
Martinsville	J. R. Brown	Martinsville,
Max Creek	D. M. Owen	Radford Furnace,
Mt. Pleasant	Wm. H. Showalter	Snowville,
New Salem	Wm. H. Showalter	Snowville,
Narrows	J. G. French	Rocky Gap,
Oak Grove	G. W. Farthing	Lightfoot,
Pleasant Hill	J. Williams, Jr.	Old Town,
Piedmont	W. C. Shackelford	Stony Point,
Prospect	H. M. Fisher	Church Road,
Paxton Chapel	O. N. Via	New Castle,
Pleasant Hill	M. McKrell	Willowton, W. Va.
Round Bottom	Jas. Gray	Rocky Gap, Va.
Rochelle	Thos. Yager	Rochelle,
River Side	R. W. Fitzgerald	Rochelle,
Richlands	M. Arrett	Arrett's,
Rich Patch	Wm. H. Kite	Liberty Mills,
Somerset	Obed Funk	Strasburg,
Strasburg	Jno. S. Crockett	Strasburg,
Sweet Springs	J. H. Cook	Sweet Springs,
Sunny Point	A. J. French, Jr.	Narrows,
Shiloh	B. P. Miller	Newberne,
Sugar Grove	Mrs. Stiff	Maybrook,

During this week we have mailed to each church in the State a circular letter, setting forth the amount we have apportioned to them for State Work during 1889. We hope they will act in this matter at once so we can make our plans for the year. We do not intend to go in debt, and unless the brotherhood through the State will come to our assistance we cannot accomplish much.

According to the schedule of collections mailed to each church some months ago, January was the month for the collection to be taken up for STATE WORK. Why is it so few churches have sent in anything up to this time?

QUARTERLY REPORT OF SEC'Y & TREAS.
Letters written, 96
" received, 87
Circular letters sent out, 331
Board meetings, 5

MONEY RAISED.
From former Treas., \$ 2 24
Collected, - - - 383 98
\$386 22
Money spent, - - - 340 00
Balance on hand, - - - \$ 46 22

It may seem to the brethren that we have been doing very little, but we find a great deal to be done, but very little to do it with. The main object of the Board has been to get the funds entrusted to our care in better shape than we found them, and in that we have made some headway, but it is necessarily slow. We hope by the end of the second quarter to be able to make a much better report of work done. We have arranged, with the help of the C. W. B. M. Board, to put Bro. C. S. Lucas at Roanoke. He will enter on his work there about April 1st, 1889. We have been working on men for Danville, Lynchburg and Radford, but learn this week that Lynchburg has secured a man. We are glad to see the Hill City brethren pushing to the front so steadily. In order to carry out the plans of the Board we will be compelled to have much larger contributions from the churches throughout the State, and we hope ALL will take this matter to heart and help us push our cause in old Virginia as it never has been done before.

J. L. HILL, Sec'y & Treas.

Married

In Granville Centre, Bradford county, Pa., Mr. Abram L. Rockwell and Miss Mamie I. Phinney, by M. C. Frick.

December 27th, 1888, at the residence of Mr. P. Sims, by R. H. Alfred, Mr. Andrew Thacker and Miss Lely Duggins; both of Louisa county, Va.

At the residence of the bride's parents, Jan. 16th, 1889, by R. H. Alfred, Mr. Frank Foster and Miss Nannie Brooks; both of Louisa county, Va.

At Strasburg, by J. A. Spencer, Jan. 24, 1889, Mr. Geo. M. Stickley and Miss Valley V. Finley; both of Frederick Co.

At the residence of the bride's parents, Jan. 24, 1889, by Chas. Maddox, Mr. Joseph H. Heldreth and Bettie B. Corvin; both of Wythe county, Va.

Notes From the Field.

VIRGINIA.

RADFORD, Jan'y, 1889.—To all Lovers of Our Cause.—I write, hoping to interest you in our cause at this place. Of all places, it seems to me that our cause here should be advanced; we here should be armed with the breast-plate of Christian duty. This year we are entirely without a preacher. Radford is a place where growth, no doubt, will be rapid in the near future, and shall we let our cause here die spiritually? Surely, we need a good, wide-awake minister here to preach for us as often as possible. Radford is a place largely composed of young people and we wish to see seeds of Christian truth planted in their young and tender hearts and consciences, for "Train up a child in the way he should go and when he is old he will not depart from it." We are still linked together here by Christian love. We break bread every Sunday evening at a private house and to it the blessings of the Lord has been added. Our means are small. We should have a church right now. I thank God we have a few brethren here who will do all in their power for our cause, and with the help of others whose hearts beat with our hearts, we can soon go on our way rejoicing. Brethren, come over and help us so that the truth of the gospel may shine in the minds and hearts of the people of Radford. L. B. N.

SPRINGFIELD, Jan. 20th, 1889.—I am preaching regularly in Tazewell District. I have eight regular appointments. At some of these places we have no house of worship and have to preach in school-houses. In Baptist Valley there are about forty Disciples with no church home. The Primitive Baptist and Christian churches are endeavoring to build a union church. At our last meeting there we appointed a day, came together, elected a building committee, secured a lot and raised about \$200 toward the building. There have been four additions since my last report. On the second Lord's-day in the month Bro. S. W. Austen, who, five years ago, left us and went to the Baptist church, was with me in Horsepen Cove, and there presented a letter from Bro. J. H. Johnston, stating that Bro. Austin had re-united with us; whereupon the congregation extended to him the right hand of fellowship, and he went on his way rejoicing. Long may he live to preach the gospel. G. W. HARLESS.

PENNSYLVANIA.

Bro. E. L. Powell, of Louisville, Ky., began a meeting for Bro. Cowden in Allegheny on the 13th, up to date (23rd) fourteen have been added; two by letter, twelve by confession. The brethren at Allegheny say that Bro. Powell is preaching excellent sermons. Bro. H. K. Pendleton, of Hazlewood, is holding a series of meetings in his own church. Also Bro. W. D. Lane is pushing the work at Braddock. He began a meeting there last Lord's-day (20th). The writer expects to help him some next week. So far no additions have been reported from either Hazlewood or Braddock. McKeesport expects to hold a meeting in February. TIMOTHY.

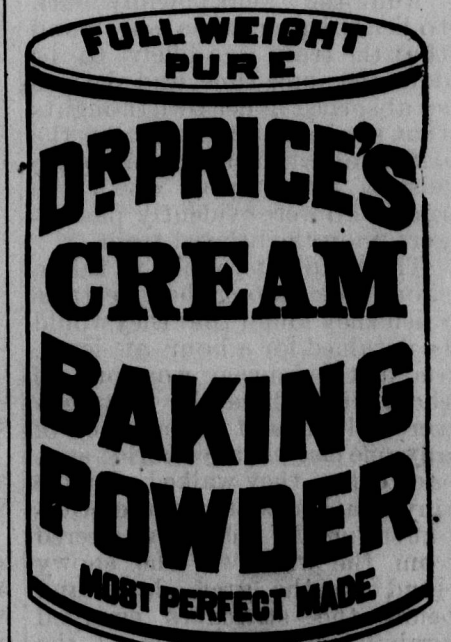
PENNSYLVANIA STATE MISSIONS.—Receipts from Oct. 13, 1888, to Jan'y 23, 1889.

First Church, Allegheny, \$21.44; church, Connellsville, 8; Mrs. C. Stouffer, 5; Mrs. Ed. Scull, Somerset church, 10; Mrs. Frankenberg, 1; Jesse More, 5; Mrs. D. A. Brubaker, 5; Third Church, Philadelphia, 3; Mrs. H. R. Goe, 5; J. I. Findley, 5; Mrs. M. L. Shallenberger, 10; Mrs. R. A. Chry, 5; John McKee, Connellsville, 2; Alex. Newcomer, Beaver Creek, Md., 40 cents; church, Sharon, 3.45; church, Morris Cross Roads, 43; church, Somerset, 33. Total, \$124.63.

KINLEY J. TENER, Treas.

20 N. Seventh St., Phila.

GRANVILLE CENTRE, Jan. 21, 1889.—A fortnight has passed since we began our meeting here. The interest and audience are increasing. Nine have made the good confession. The meeting will continue indefinitely. We are willing and anxious to labor for Christ and souls while we may. M. C. FRICK.



The Family Circle.

Only a Woman.

Only a woman, shivered and old!
The prey of the winds and prey of the cold!

Cheeks that are shrunken,
Eyes that are sunken,
Lips that were never o'er bold,
Only a woman, forsaken and poor,
Asking for alms at the bronze church door.

Hark to the organ! roll upon roll
The waves of its music go over her soul!
Silk rustles past her,
Faster and faster—
The great bell ceases its toll.
Fain would she enter, but not for the poor
Swingeth wide open the bronze church door.

Only a woman, wailing alone,
Lay cold on an icily cold stone,
What do they care for her?
Mumbling a prayer for her—
Giving not bread but a stone.
Under rich laces their haughty hearts beat,
Mocking the woes of their kin in the street.

Only a woman. In the old days
Hope caroled to her the happiest lays;
Somebody missed her;
Somebody kissed her;
Somebody crowned her with praise;
Somebody faced out the battle of life
Strong for her sake who was mother or wife.

Somebody lies with a tress of her hair
Light on his heart, where the death shadows are
Somebody waits for her,
Opening the gates for her,
Giving delight for despair;
Only a woman—nevermore!
She is dead in snow at the bronze church door!

—Christian Intelligencer.

What Aunt Judy did for Missions.

BY MINNIE E. KENNEY.

A day in February, albeit the blue sky with banks of fleecy clouds, and the soft, mild air would better have suited an April day. A weather-beaten cabin, stained by age in mellow tints of grey and brown, with a moss-covered roof, standing on the border of a North Carolina forest, whose spicy breath made the air odorous, and strewn the ground with a slippery carpet of dried brown needles.

Aunt Judy sat by the little many-paned window knitting industriously, now and then casting a watchful glance at an old hen with a brood of tiny chicks, who was rejoicing in her temporary emancipation from the wood-house where she was usually confined as the result of her imprudence in hatching out her family at such an unseasonable time. Far in the distance Aunt Judy could hear the shrieks of the locomotive as the express came thundering along on its southward way; she knew it must be nearly three o'clock, for in default of a clock, she divided up the day by various incidents which usually occurred at the same hour. To-day something must have happened, for just as the train was nearly opposite Aunt Judy's cabin the rumble and roar ceased, the fleecy cloud of steam became stationary instead of rushing on, and as the old woman looked out from her doorway she saw that the panting, palpitating engine had come to a sudden stand-still, and that a long row of heads thrust from open windows, as the passengers sought to ascertain the cause of the detention.

Aunt Judy went placidly back to her knitting when she found that the train was likely to be detained some time, and she was so absorbed in her own thoughts that she had quite forgotten the detention when she saw a couple leisurely sauntering down the road who were evidently passengers upon the belated train.

They had determined to take a short walk among the pine trees when they found that they would be detained for a hour at least, and as this journey was one of those trips where the travellers were oblivious of the presence of any one else in the world save each other, they walked past the tiny weather-beaten house without seeing the face that peered from the window. The snowy cloud wreaths grew dark, and before the strangers emerged again from the shadow of the forest, a dark bank of threatening clouds was already beginning to discharge its contents. Full of hospitable intention, Aunt Judy stirred up the smouldering embers of the open fireplace, and throwing on a knot of lightwood and a fresh log, kindled the fire into a cheerful blaze. Then she went to the door and looked down the road. The large drops were falling thicker and faster as the two figures came in sight, walking rapidly.

"Won't you come in till the shower's over?" asked Aunt Judy as soon as they came within earshot. "You ain't got any umbrella and the lady'll get her dress wet."

There was a moment's irresolution, a glance at the dainty pearl-covered travelling dress, and the long stretch yet intervening before the train could be reached, and then the invitation was cordially accepted, and in a few moments the strangers were seated beside the blazing fire, which sent out a grateful warmth.

Aunt Judy did not attempt to entertain her visitors; she went back to her seat at the window and her knitting, and they talked together in low voices as they watched the dancing flames. The shower settled into a heavy down-pour of rain, and at last the gentleman suggested that he should return to the train for waterproof and umbrella, so that his wife might reach the cars without being wet through. Just as he was about to start there was a shrill whistle from the engine, and the train moved on, leaving the two passengers thus left behind gazing at each other in dismay.

"What will we do?" was the exclamation.

"You'll just have to stay with me to-night," answered Aunt Judy, "and in the morning my nephew's going to drive over the station and I'll stop him as he goes past so he can take you over; then you can get the morning train. I know this ain't much of a place to stop," she added, as she interpreted the expression of dismay upon the lady's face "but you'll be heartily welcome, and you couldn't be more than that nowhere."

Aunt Judy bade her unexpected guests to make themselves at home, and putting up her knitting on the high old-fashioned mantel-shelf over the fireplace, she went out to the tiny kitchen and began to prepare supper.

It was very little she had to offer her guests, and she was so stiff and lame from the rheumatism which crippled her, that she could only hobble about very slowly, so the task of preparing even this simple meal was no slight one.

When they gathered about the table with its miscellaneous assortment of dishes, for Aunt Judy's cupboard had but a limited supply, the dim eyes brightened as she saw the strangers reverently bow their heads for a moment. They were no longer strangers to her since they owned the same Lord and Master to whom she had given her heart long years ago, and she was glad that she had had a chance to bid them welcome.

Suddenly an odor of burning woolen came through the open door from the adjoining room, and Aunt Judy rose from her seat with an expression of consternation on her face, and went as quickly as she could to find out the cause.

Such a sorrowful cry escaped her that her guests followed her to find the old woman holding the nearly completed mitten upon which she had been at work in her hand, while tears trickled down her wrinkled cheeks as she looked at the hole which had been burned in it, and which could scarcely be repaired.

I wish I could describe that mitten to you. Surely it must have been shaped after some pattern that Aunt Judy herself devised. Large and uncouth in its proportions, with straggling, unshapely fingers, and a long, close wrist, knitted in alternate little squares of black and white yarn, it was but a poor thing to mourn over with tears, and that was perhaps, the unspoken thought in the minds of her guests.

"Don't feel so badly over it," said the lady gently, "You can knit another, can't you?"

"Yes, but I'll have to wait so long for the yarn," mourned Aunt Judy. "You see it's this way. There was a lady here once, five years ago, on her way to go out West as a missionary, and she was staying over night at my niece's; so I heard her talk about the place where she was going to, and how they needed

churches to take care of the young men that went out there, to keep them from feeling neglected like and going wrong. I had a boy once, he died while he was only a little baby in arms, but I know how a mother feels, and I could feel for those whose boys had to go out West, and be in the midst of all sorts of wickedness, with nothing to keep them in the ways they were brought up in. The lady, she wanted us to have a missionary society here, and send on money, but they all felt too poor. We can't even support preaching round here, so of course they didn't feel like they could send money away; but I was so stirred up thinking of my own boy, so safe in heaven, and these other boys just as dear to their mothers' hearts as my baby was to me, that I told her I'd send a dollar to her every year, if that would be a help. How I should get it was what troubled me considerably, for I'm so crippled up with rheumatism I can't do much work, and some days I can hardly manage to get about the house. One of my nephews gave me this little house to live in when I couldn't do for myself no more, and the others bring me what I need to eat, but of course I can't ask them to give me money for they're hard pressed themselves. If it wasn't for these mittens, I couldn't make out to have my missionary money no how, but the men like my mittens; they say they never wear out, and they're handy to work in on account of their having fingers; so down at the store they give yarn enough to knit a pair for myself every time I knit a pair for them. Then I can sell the mittens for fifty cents, for that's just what they ask for them at the store. If only my fingers weren't so stiff and lame I could do right well, but some days I can't knit at all, and other days I can only work right slow, so it generally takes me eight or ten months to knit a pair."

"And do you mean to say that you spend three months in knitting, just to get the material to make one pair of mittens for yourself?" asked her guest.

Aunt Judy nodded.

"Yes, so that's what makes me feel so bad about this mitten getting burned. I suppose I put it near the edge of the shelf, and the ball rolled off and dragged the mitten with it. I had just about done this pair, and Seth Lowe is waiting for them, so I could have had the money to send next week; but now I'll have to wait till I knit a pair before I can get some more yarn to finish off this one, and it seems so long to wait." The tears began to trickle down the furrowed channels again, as Aunt Judy laid the mitten back on the shelf with a sigh.

"Miss Judy," and the rough misshapen hands were clasped warmly in the soft, slender fingers that had done so little of the work which had been the lot of the older woman. "I don't know how to thank you for teaching me what a missionary spirit is. Here I have flattered myself that I was a great worker, and doing all that could possibly be expected of me, because I generally attend our missionary meetings, do a little sewing when we are going to send off a box, and give a dollar a year, which doesn't cost me a one bit of self-denial or work. Miss Judy, won't you let me have these mittens just as they are, and I will take them home with me, and show them to our ladies when I hear them saying that they can't possibly afford to give anything to home missions. Yes, you must let me have them," as Aunt Judy made a gesture of dissent. "They will be missionary workers, so I know you will let them go, when they will teach lessons of self-denial and love for the missionary cause."

Reluctantly Aunt Judy yielded; for in her perfect humility she could not realize that the simple story of her mittens could be of any use, but she steadfastly refused to accept a cent beyond the half dollar that was her usual price.

They went back to the table at last, and as the guests saw how little of what they had been accustomed to consider as necessities were placed before them, though Aunt Judy had done her best, they realized still more the generosity that sent the dollar away which might have added so much to the comfortless life.

Not a cent would Aunt Judy take in return for her hospital-

ity, but her guests comforted themselves for her refusal by sending her a box containing many a comfort to brighten the lonely, self-denying life.

The mittens did their work. They were handed to the minister of the prosperous city church, and their story told to him. Soon afterward he preached a sermon upon home missions, and shall I tell you what he took for a text? "She had one what she could," illustrated by those homely, ill-shaped mittens, with the hole defacing one of them.

They did their work well. Who of those people surrounded by all the comforts and oftentimes the luxuries of life, could resist giving to the cause for which the poor, dependent old woman labored and denied herself so nobly? Those mittens warmed cold hearts to love and missionary zeal, and Aunt Judy's glistening tears were turned into shining gold and silver.

Aunt Judy's trembling hands work no longer for the cause she loved. Their life work is over, and they are folded in quiet rest while the sweet-breathed pines wave over her grave, and whisper of the fragrant memory of self-denial which she left behind her.

But is her missionary work done? Must it stop in the church which awoke to a sense of its duty, at the sight of that work done by the loving hands of one who, poor in this world's goods, sought to give as freely as she had received of the Savior's love?

Nay, it must not stop here. Surely the recital of her self-sacrifice shall stir some other heart so that she being dead, shall yet speak, and call others to the work.—*Illus. Christian Weekly.*

A Noble Deed.

All the world has heard of Hoe's printing-presses, which have done so much to make books cheap. The founder of the business was Robert Hoe, a young English carpenter. The story of his arrival in New York is thus related by the man who saw him, a stranger, and took him in, little dreaming of the kindness he was doing to mankind in general:

In 1803 the yellow-fever swept the streets of New York like a Turkish plague. I kept a grocery store, and one afternoon was sitting outside the door with one of my children by my side. I saw a strange man coming along and reading the signs.

"Mr. Thornburn," said he, "Where did you get my name?"

"I read it on the sign-board," said he; and he continued, "I am just come on shore from the ship *Dragon* from Liverpool. I am a carpenter by trade, but can't get work on account of the fever. If you can tell me where to board, I will pay when I get work."

"How old are you?" I asked. "Eighteen years."

"Did you serve out your apprenticeship?"

"I never was bound. My father was a carpenter."

"If my wife is willing, I will board you myself," said I, and I stepped to the foot of the stairs. My wife stood at the head.

"Good wife," said I, "a stranger standeth at the door. He has no money; he wants board. Will you take him in?"

"If he pleaseth," she replied.

"If he takes the fever, will you help me to nurse him?"

"I will," she replied.

"Thank you, my dear," said I. "For this God will bless you."

Within a week he was down with the fever. I got the best medical advice. My wife and I nursed him. On the fourth day of the fever he was under the operation of powerful medicine. The fever ran through his veins and drank his English blood. I stood by his bedside. He fixed his eyes on mine.

"O Mr. Thornburn, I shall die! I shall die! I can never stand this!"

"Die!" said I. "Robert, we must all die, but you won't die this week." I spoke unadvisedly, but I thought the end would justify the means. "I hope to see you marry one of our bonnie Yankee lasses, and to carry your grandchild in my arms."

I saw this prediction fulfilled to the letter. From that hour the fever left him, and to-day his worthy sons are improving upon their father's inventions.

"Our Jenny."

A traveller on one of the great railway trunk lines last summer observed a young woman, who sat near him, rise to leave the train, when it stopped in a large town. The conductor and brakeman hurried to help her from the car, and when she stood on the platform, every trainman and employe present, from the station-master to the black porter, welcomed her with a smile and lifted hat. The traveller, struck by the marked respect, and even affection, in their manner, looked closely at the girl as the train rolled by. She was not very young, was plainly dressed; she was slightly lame; but she had a homely, sweet, womanly face.

"Who is that?" he asked a brakeman. "The daughter of some railway official?"

"That?" said the man, with kindling face. "That is our Jenny."

"Our Jenny's" story, as told to the traveller, was briefly this: She was the daughter of an officer of the road. She had been an invalid from birth. On the journeys which she was compelled to make on the trains, the men in charge, touched with pity, were very kind and gentle to the weak and crippled child. It was her one contact with the outer world, and their kindness filled her heart with gratitude to them.

A few years ago she recovered almost entirely from the disease which had so long made her helpless, in a sudden and unexpected way. She believed the improvement to be by God's special interposition in her favor, and vowed to give her life to his service. It was natural that she should think of her friends, the trainmen, and try to bring them to him. She gave them books, visited their wives, knew every child and baby, and taught them to love her. She did what she could to help each man to more comfort and happiness in the world; she persuaded many of those who were acquiring bad habits to give up liquor and, at last, she prayed with them, gathered them into little meetings and preached to them.

"She is like a pure, holy child," said one, with tears in his eyes. "She speaks for Jesus as no preacher ever has done for me."

Her work extended year after year. So remarkable and helpful was her influence that the directors of several of the southern roads gave her a perpetual free pass over their lines. She gave up her whole life to the service of the trainmen and their families. The result proved what can be accomplished by one person without high mental gifts who is wholly in earnest in her work.

It is not only apostles, bishops and clergymen who are bidden to preach the gospel, but every sincere man or woman who trusts in Christ, and who knows a human being who does not trust in him.—*Youth's Companion.*

Character Studies.

There is no better place to study human nature than the average hotel dining-room. If character doesn't show out when a man is hungry there probably isn't any. Good breeding, however, shows even more quickly, and though it may not be altogether pleasant to watch the man next to you eat a whole dish of green peas with his knife, it is a curious and interesting sight.

A thin little woman leading four children came into the supper-room of one of the city hotels last week. There were three boys and one girl and they were probably included between seven and thirteen years of age. They had evidently been travelling and the children, though not used to public dining-rooms, all had children's appetites. Each one demanded a bill of fare and studied it eagerly. There was a moment's silence and then—

"Ma, I want some strawberries and a Bath bun and—a banana."

"Ma, I want some turkey and pumpkin pie."

"Ma, ma, do they have bear steaks?"

"I don't know, my son—Willie, stop reaching for the butter, and put down that knife."

Here a commotion arose owing to a dispute between the eldest boy and the one next, relative to the changing of their order to "golden buck," the second boy contending that it would be better to order all mince pie, because they knew what that was.

"Ma, what's a canvasback duck?"

"It's a kind of wild duck."

"What does it have canvas for, to put up when it rains?"

Here the waiter, having prepared ice water all around, assumed a receptive attitude, and the thin woman said: "We just want a light supper. The children are not hungry," she explained, "and it isn't good for them to eat much before going to bed. You might bring some buttered toast, tea and stewed prunes, two portions of each will do."

And then eight sad, young eyes, from which the light of pie and turkey had faded, followed the waiter as he vanished toward the kitchen.—*N. Y. Tribune.*

"MY MOTHER'S BIBLE."—What is the meaning of this? said a minister, coming into a house and taking up a tattered copy of part of the Scriptures. "I don't like to see God's word used so," for, indeed, the book had been torn right in two.

"Oh, sir," said the owner of the half-Bible, "don't scold till you hear how it came to be thus. This was my mother's Bible; and when she died I couldn't part with it; and my brother could not part with it; and we just cut it in two; and his half has been the power of God unto salvation to his soul; and my half the power of God unto salvation to mine."

What a change came over the good man's countenance after this more than satisfactory explanation! And he left more than ever convinced that there is a mighty transforming power in God's word.—*Selected.*

Salt Rheum.

With its intense itching, dry, hot skin, often broken into painful cracks, and the little watery pimples, often causes indescribable suffering. Hood's Sarsaparilla has wonderful power over this disease. It purifies the blood and cures the humor, and the skin heals without a scar. Send for book containing many statements of cures, to C. I. Hood & Co., Apothecaries, Lowell, Mass.

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Liver Oil on account of its unpleasant taste. This difficulty has been overcome in Scott's Emulsion of Cod Liver Oil with Hypophosphites. It being as palatable as milk, and the most valuable remedy known for the treatment of Consumption, Scrophulous and Bronchitis, General Debility, Wasting Disease of Children, Chronic Coughs and Colds, has caused physicians in all parts of the world to use it. Physicians report our little patients take it with pleasure. Try Scott's Emulsion and be convinced.

Dyspepsia

Makes the lives of many people miserable, and often leads to self-destruction. Distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, swollen tongue, and irregularity of the bowels, are the early symptoms of some of the more common

After Eating symptoms. Dyspepsia does not get well of itself. It requires careful, persistent attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet surely and efficiently. It tones the stomach and other organs, regulates the digestion, creates a good appetite, and by thus overcoming the local symptoms removes the sympathetic effects of the disease, banishes the headache, and refreshes the tired mind.

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness, or tired, all-gone feeling, as though I had not eaten anything. My trouble, I think, was aggravated by my business, which is that of a painter, and from being more or less shut up in a room with closed windows. Last spring I took Hood's Sarsaparilla—took three bottles. It did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

GEORGE A. PAGE, Watertown, Mass.

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BEYOND THE MOVED-AFTER THE CO
CATALOGUE WITH 1800 TESTIMONIALS.
Bells Church School Fire Alarm

Dots From the Southwest.

The union week of prayer of all the churches was largely attended. January 8th we met at our church; subject given me was: "The Baptism of the Holy Spirit." When the hour had arrived for the meeting the house was well filled, and I learn several were turned away for want of room. From some cause none of the ministers of our city churches were present; but I am glad to say their flocks were well represented. I knew the current opinion was, we denied the "personality" of the Holy Spirit, and, believing then was my best time to correct the opinion and set them straight on the subject, I took advantage of the opportunity and began to speak as the Bible speaks, and tried as best I could to set forth our position on the subject. Bro. J. B. Miller followed me with a plain and practical speech on the "The Fruits of the Spirit." January 11th we met at the Episcopal church. The subject was "Missions." The Baptist minister tried to show forth the importance of this work in advocating the doctrine of heathen condemnation. In my mind the question is not, will the heathen be lost without the gospel, but can we be saved unless we take or send the gospel to the heathen? January 12th we met again in our house. Methodist and Baptist ministers gave splendid talks. I attended every meeting, and I feel that much good has been accomplished in breaking down prejudice and drawing us closer together. Financially, the Presbyterians are first; numerically, the Methodists are first, and the Disciples are second. Baptists, Methodists, Presbyterians, Lutherans and Episcopalians expect to build neat and commodious churches this year. P. B. Hall gave us two lectures on "Missions" last week. He sails for Japan in March. Many warm and earnest prayers will follow him to Japan. F. F. Bullard, who has done such an excellent work in Wythe, passed through, en route to the east where he will be engaged in a meeting. Bro. Samuel Sutton is preaching for Shilo. Bro. J. H. Wingo for Staffordville. Radford, which promises to be one of the leading cities of the State, is in need of a preacher. It is a town of about 1,500 inhabitants on the N. & W. R. R. It has just recently sprung up, and the indications are that by this time next year there may be 3,500 inhabitants. I learn there will be two or three large iron furnaces erected there this year, besides a great many other enterprises. The Presbyterians, Episcopalians, Methodists and Baptists are represented already. Baptist, Methodist and Episcopalians have neat churches. I suppose there are about twenty-five or thirty Disciples, and some as zealous, earnest workers as I have ever met. They are poor but will make a sacrifice. They are earnestly striving to let their light shine; although they have no house of worship, no preacher, still they do not forget the assembling of themselves together. They break bread from house to house. It seems to me we should make a strong effort to help them establish the cause in that growing town. The Baptists very kindly tender their house when not used by themselves. Glad to hear of Bro. Abbott's success at "The Athens of Va." Bro. Byrd, write us a few notes for the *MISSIONARY WEEKLY*. W. H. BOOK.

WEST VIRGINIA.

POWELLTON, Jan. 16.—I recently held a meeting of a few days at Massy School-house, in which the people were deeply interested. They are mostly Methodists. They were very kind, and acknowledged that they heard many things to study over in the future, which they agreed to do. I was at Rock Creek a few days. The few brethren there decided to revive and continue their prayer-meeting. I preached the fifth Lord's-day at Sand Lick church. They had recently quit assembling on the Lord's-day to break bread, but decided to renew the work. One added to the Coal Valley congregation at my appointment last Lord's-day. I am now preaching at Powellton. Will continue over next Lord's-day. This is a nice little mining town where we have about six Disciples who appear to have a deep interest in the cause. The people are taking a good interest in the meeting. The Disciples here agree to meet every Lord's-day to break bread. Since the political contests are over, as we expected, the people are taking much more interest in their souls. We always have large gatherings after a political campaign. As the political tension relaxes the religious tension increases. So, now is the time to work for the Lord. As a result we see that the *Christian-Evangelist* of December 20th, reports 1,908 additions to the churches, and the *MISSIONARY WEEKLY* for December 27th reports 1,074; the *Christian Standard*, for the same week, reports 2,234, making 5,216 in the three papers. If all our papers are making such reports we are having at least thirty thousand additions a week. But getting the members is a small matter beside of their training in Christian work. We need to add at least one thousand a week to our force who are "apt to teach," and will lead the army on to certain victory. Otherwise, their condition is worsened instead of bettered. I spent two days with the brethren at Loup Creek, in which I preached twice.

Wrote the deed for a lot on which to build their church, and helped to lay the foundation for the same. The deed includes a beautiful pool of water for baptizing. They are making a heroic effort to build. With best wishes to the *MISSIONARY WEEKLY* and all its readers during the present year. G. W. OGDEN.

WHEELING, Jan. 21, 1889.—Since the beginning of the new year we have had two young ladies and one young man enter the church by confession and baptism at our regular services. Also, last night another young lady made the good confession and will be immersed on next Lord's-day evening. Collections are as follows: Church, Bethany, \$9.17; church, Wheeling, 10.25. LUTHER RICE.

NORTH CAROLINA.

ALBEMARLE UNION MEETING.

This Union convened with the Christian church at Albemarle, Tyrrel county, Dec. 29th and 30th, 1888. The regular chairman or secretary neither being present, Bro. Butler Brickhouse was, on motion, elected Moderator and Bro. J. W. Swain, Recording Secretary. The following committees were appointed: On preaching, brethren T. Barnes, Eli Woodley and N. Bateman. On Lord's-day School, J. B. Walker, D. Godfrey and Jas. Davenport. Introductory sermon by Bro. M. F. Haskett. Text, twelfth chapter of Romans and eleventh verse. "Not slothful in business, fervent in spirit, serving the Lord." Subject: "Christian Activity."

The committee on Lord's-day School made no report. The committee on preaching reported that M. F. Haskett would preach on Sunday at 11 o'clock A. M. The list of churches was called and responded to as follows: Bethlehem by letter, delegate and money, \$3.10; Soundside, 1; Sharon, 1; Zion's Chapel, —; Free Chapel, —; Albemarle, —. A motion was made that thirty minutes be given on Sunday morning to speeches on Lord's-day School. Carried. On motion, the meeting adjourned to Sunday morning 10:30 o'clock.

SUNDAY MORNING 30TH.

The Union met according to adjournment, and was called to order by the moderator by reading the first chapter of St. John. Sunday-school speech by M. F. Haskett. A call was made from Soundside, by their pastor, for aid in building a house of worship. On motion, all money received on Saturday, also a collection on Sunday morning, be donated to the Soundside church, which amounted to \$8.32. Petitions were made for the next Union, as follows: Zion's Chapel and Free Chapel. It was voted to Free Chapel, Washington county, N. C., beginning Saturday before the 5th Lord's-day in March, '89, at half-past ten o'clock A. M. Bro. Henry Winfield was elected to preach the introductory sermon; W. O. Winfield alternate. It was moved and carried that the proceedings of the Union meeting be sent to the *MISSIONARY WEEKLY* for publication; also \$1.00 to be paid for the same. A speech was made before the Union, by M. F. Haskett, in behalf of the *MISSIONARY WEEKLY*, saying that he could not see how any family could live spiritually, as Disciples of Christ, without it. A vote of thanks was tendered to the community for their hospitality. After the sermon and the Lord's Supper, the Union adjourned by singing the hymn, "God be with you till we meet again," at the time and place above mentioned, the Lord being willing.

BUTLER BRICKHOUSE, Mod.
I. W. SWAIN, Clerk.

GEORGIA.

TALEFERRO.—We have a new house of worship. Will open March 1. Brethren are at peace. Good Sunday-school, and young men's prayer-meeting Sunday nights. A. J. AVERY.

Pa: "What would you like to be when you grow up, Johnny?" Johnny: "I think I'll be a soldier." "You might get killed." "Who by?" "By the enemy, of course." "Well, then, I guess I had better be the enemy."

Dodge & Chandler, of Cambria Mills, Michigan, wrote Dr. Shallenberger: We are selling five different kinds of Ague Pills, but yours are in the lead. After trying all other remedies our customers invariably fall back on Shallenberger's Pills. They never fail to effect a cure, and living in the midst of a Fever and Ague country, we speak from experience.

Curran, the Irish advocate, was once examining a witness who persistently avoided direct answers. "That'll do, that'll do," cried Curran. "There's no use asking you questions, for I see the villain in your face." "Oh, do you now, sir?" tauntingly replied the witness. "Faix, I never knew before that my face was a looking-glass."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.

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RICHMOND, VA., JAN. 31, 1889.

Comments for the Week.

TOBACCO.—Market only moderately active, offerings generally inferior.

WHEAT.—Demand fairly good at quotations.

CORN.—Market active.

DARK TOBACCO.—NEW.

Primings	nominal
Lugs, Common	1 00 to 2 00
" Good	3 50 to 3 00
" Fine	3 25 to 3 50
Short Leaf, Common to Good	3 00 to 3 50
" Good to Fine	4 00 to 4 50
Long Leaf, Common to Good	4 50 to 5 00
" Good to Fine	5 00 to 5 50
Selections	to

BRIGHT TOBACCO.—MANUFACTURING.

Smokers—Common	4 50 to 8 00
Medium	7 00 to 8 00
Fine	10 00 to 12 00
Cutters—Common	10 00 to 12 00
Medium	10 00 to 12 00
Fine	20 00 to 25 00
Fancy	25 00 to 30 00
Fillers—Common	5 00 to 5 50
Medium	5 00 to 5 50
Good	8 00 to 10 00
Fine	10 00 to 12 00
Wrappers—Common	15 00 to 20 00
Medium	20 00 to 25 00
Good	25 00 to 30 00
Fancy	30 00 to 35 00
Wrappers, Mahogany—Common	12 00 to 15 00
Medium	15 00 to 20 00
Good	20 00 to 25 00
Fine	25 00 to 30 00
Fancy	30 00 to 35 00

WHEAT.

No. 1 Longberry Red	1 00 to
" 2 Shortberry Red	1 00 to 1 07
" 3 Redberry Red	1 06 to
" 4 Redberry Red	1 05 to
" 5 Redberry Red	1 04 to 1 02
" 6 Redberry Red	1 03 to
" 7 Redberry Red	1 02 to
" 8 Redberry Red	1 01 to
" 9 Redberry Red	1 00 to
" 10 Redberry Red	99 to 98

CORN.

No. 1 White Va.	44 to 47
" 2 Mixed	46 to 48
Steamer White	45 to 44
Steamer Mixed	43 to 40
Rejected	25 to 35

NEW OATS.

Winter Oats	50 to 53
No. 1 White	33 to 34
" 2 Mixed	29 to 30
Rejected	20 to 30
Rye	60 to 63

HAY.

HAY—No. 1 Timothy baled	16 00 to
" 2 Timothy	15 00 to
" 3 Timothy	12 00 to 14 00
" 4 Timothy	10 00 to
" 5 Timothy	8 00 to
" 6 Timothy	6 00 to
" 7 Timothy	5 00 to
" 8 Timothy	4 00 to
" 9 Timothy	3 00 to
" 10 Timothy	2 00 to

FLOUR.